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The CHRISTIAN CENTURY

A Journal of Religion

The Church and Christian Totalitarianism

An Editorial

End Mission Imperialism Now!

By Hugh Vernon White

Is Cheap Food Possible?

By Mark Rich

"Character: Bad"

Excerpts from the Letters of Harold S. Gray

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In This Issue

HUGH VERNON WHITE is one of the secretaries of the American board of commissioners for foreign missions, with offices in Boston. Dr. White writes his article as an introduction to the discussion of changes in missionary policy and action which are needed in the immediate future to bring this great enterprise up to the level of present responsibilities and opportunities. The article is a part of the series looking toward a program of church action which will appear in The Christian Century throughout the present year.

ELEANOR R. EASLEY lives in Wake Forest, N. C.

MARK RICH is the chairman of the board of ministers of the Groton Community parish, a parish comprising seven churches near Ithaca, N. Y. The parish is served by four ministers and two directors of religious education. Mr. Rich has reviewed many books for The Christian Century. In this, his first article to appear in these pages, he discusses the contention previously advanced by Prof. Arthur E. Holt that the cost of food to city consumers can be reduced most effectively by reducing the costs of distribution within the urban area.

KENNETH IRVING BROWN is president of Hiram college, Hiram, Ohio. Dr. Brown is acting as editor of the collection of letters written during the war by Harold S. Gray, of Detroit, most of them while Mr. Gray was in confinement as a conscientious objector. This volume, bearing the same title as the article in this issue, will be published by Harper & Brothers next month.

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The CHRISTIAN CENTURY

February 14, 1934

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Calendar of Coming Events

Feb. 14. Conference and retreat, Methodist Episcopal, Chicago area, First Methodist Episcopal church, Oak Park, Ill.

Feb. 14, 15. Annual convention, National Methodist hospitals, homes and deaconess association, Congress hotel, Chicago.

Feb. 17. Annual luncheon, United Neighborhood Houses association, non-sectarian, Pennsylvania hotel, New York city.

Feb. 17. Annual luncheon of united neighborhood houses, Pennsylvania hotel, New York city.

Feb. 20. Winter conference of the youth of New York presbytery, New York city.

Feb. 20. Midwest conference on church music. Northwestern university, Chicago.

Feb. 21-24. Annual meeting of the Pennsylvania conference on social welfare, Lancaster, Pa.

Feb. 24. Convention, New England division of Religious Education association, State house, Concord, N. H.

Mar. 6. Conference on Protestant social work, New York city.

Apr. 2-5. Spring convocation and alumni week, Colgate-Rochester divinity school.

Apr. 24, 25. Annual meeting general board of Christian education, Methodist Episcopal church, south, Jackson, Miss.

Apr. 26. General conference meeting, Methodist Episcopal church, south, Jackson, Miss.

April 29-May 2. Philadelphia area, Jason Lee centennial celebration, Methodist.

Apr. 30-May 2. Fifth meeting of the Institute for education by radio, Ohio State university, Columbus.

May 2. General conference, Methodist Episcopal church, south, Jackson, Miss.

May 16-22. Spring meeting, board of bishops, Methodist Episcopal church, Cleveland.

May 19-24. Convention of International union of brotherhood of rescue missions, Euclid avenue Baptist church, Cleveland.

May 20-26. Conference of associate church group, National social workers, Kansas City, Mo.

May 21-23. Massachusetts conference, Congregational, Harvard church, Brookline, Mass.

June 11-14. Presbyterian synod of Indiana, Hanover college, Hanover, Ind.

July 16-20. Summer institute of church music, Northwestern university, Evanston, Ill.

July 20-25. Triennial convention of the world's W.C.T.U., Stockholm, Sweden.

Notice

Readers are requested to send news items intended for use in the "News of the Christian World" pages to the staff correspondent in their territory. Items intended for the calendar on this page may also be sent to staff correspondents, but should reach them at least three weeks in advance of the date involved. Such items may also be sent direct to the editorial offices of The Christian Century.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LI CHICAGO, FEBRUARY 14, 1934 NUMBER 7

EDITORIAL

TAKEN by and large, there are few better ways of gauging the trends in American Protestantism than by studying the resolutions adopted annually by the pastors' convention held under the auspices of the Ohio council of churches. Year after year hundreds of ministers, drawn from all denominations, come to the capital of this typical American state to register their views on current issues. Their resolutions may vary somewhat from resolutions that might pass gatherings similarly constituted in the south, the far west, or New England. But they probably come close to expressing the convictions that would be expressed in a *national* gathering of Protestant ministers, were such a convention held. This year the Ohio pastors, among other things, went on record with regard to the NRA. They hailed many of its results with approval; they pledged support for its continuation. But they expressed certain reservations that should be pondered in Washington: "We do not believe that under a profit economy the NRA can succeed." And the value of the NRA codes was held to lie in their influence "as a movement toward the public ownership of basic industries and democratic control for which we stand." The resolution which thus committed these ministers was adopted unanimously.

Ohio Pastors and The New Deal

The Future Fight Against Legalized Liquor

AS the birthplace of the Anti-saloon league, and a state in which the church campaign against the liquor traffic once achieved virtual unanimity of purpose with consequent enormous power, the action of the Ohio pastors on the future of the Anti-saloon league deserves national attention. As the illuminating report in our news columns discloses, the convention did not adopt the resolution proposed by its committee. Faced by a blunt declaration that the Anti-saloon league has outlived its usefulness, the ministers could not quite bring themselves to vote what they knew in their hearts to be true. Yet the resolution which they unanimously adopted, changed as it was in phraseology, is clear in intention. After approving the decision of the league to hold a meeting of religious leaders to face "the entire temperance and prohibition cause," the Ohio convention registered its conviction that there must be "a reorganization of our forces," in which "program and method should be changed to meet the changed situation since repeal," and for which "the leaders should be predominantly of the educational type." The declaration that "sound science should supplant questionable politics" can hardly be misinterpreted. The Christian Century believes, as was said last week, that this national meeting should be postponed until there has been time for such gatherings as this in Ohio, or for official denominational conventions, to review the situation. But there can be small question that the cumulative mandate of such gatherings would be for a change in temperance leadership, organization and method, in all probability more drastically expressed than by this Ohio convention which met within twenty miles of the national headquarters of the Anti-saloon league.

Protecting the Student's Right of Conscience

ONE issue on which the Ohio pastors had to express themselves, and regarding which they face the probability of a real fight, grew out of the action of Ohio State university in dropping eight students for refusal to engage in military drill. The university authorities had presumed to pass on the sincerity of the 32 students who, at the opening of the current school year, alleged conscientious scruples against joining the R.O.T.C. Fifteen had been exempted from drill, nine had "capitulated" (to use the language of the pastors' resolution) "in the interest of continuing their education," and eight had been adjudged "insincere" and suspended. The ministers at the Columbus convention voted "that we will uphold the freedom of conscience and the right of young men to an education in our tax-supported university without having their moral convictions repudiated and their thoughts regimented." They voted also "that we pledge ourselves to the organization of the Protestant ministry in Ohio

for a united protest against compulsory military training in connection with our educational system and to the active support of such conscientious objectors as may be threatened with sacrifice of their education." Since the pastors recognized that several of the students who had been dropped as "insincere" had "arrived at their present convictions because of the teachings of church and synagogue," there was surely no less that they could say. It now remains to be seen, however, to what degree they can convince the university and state authorities that their protest is more than a form of words.

DePauw Drops the R.O.T.C.

METHODIST circles are rejoicing over the action of the trustees of DePauw university in securing the withdrawal of the R.O.T.C. unit from that institution. DePauw was the last Methodist college to retain the R.O.T.C. The change of sentiment within the denomination is reflected by the contrast between the reception accorded this action and the hullaballoo stirred up when military drill at DePauw was first made optional. When Dr. G. Bromley Oxnam, soon after assuming the DePauw presidency, took the lead in dropping R.O.T.C. enlistment as a requirement for a degree, the entire state of Indiana was thrown into turmoil. But now that the army unit, having atrophied as an optional study, is marked for withdrawal, only two trustees could be induced to vote against the action, and the public at large seems generally to have acquiesced. A few professional patriots have, to be sure, protested, and there may be later resolutions from some of the flag-waving organizations. But the general understanding seems to be that the maintenance of an R.O.T.C. unit on a Methodist college campus is, in the light of that denomination's official actions, as unjustifiable as it would be to maintain such a unit as part of the curriculum of a Quaker institution. Now it remains to be seen to what extent the Methodists will back up their bishop in California, Dr. James C. Baker, who is under heavy fire for supporting two Methodist students who attempted to secure exemption from drill at the University of California in Los Angeles. This is the same issue of conscience which is to the front in Ohio, and Bishop Baker, by standing up for the rights of the students, has made himself a target for all the reactionary elements in a state where the reactionaries have been accustomed to run things about as they pleased.

France Shaken Within And Without

FRANCE is in a state of jumpy nerves which may produce radical changes in the whole aspect of European politics. On the one hand, internal dissatisfaction has mounted to a point where the very life of the present republic is threatened. On the other, fear of German intentions has reached such a pitch that a drastic challenge to the Hitler regime is evidently being considered by the Paris cabinet. Recent rioting in Paris, and elsewhere in France, has been a repercussion of the Stavisky scandal, which cost depositors in the Bayonne pawnshop $31,000,000. But the disclosure of the intimate relationship between Stavisky and prominent government and police officials has been only a final blow to dissolve the whole structure of public confidence. The French people as a whole have been growing increasingly impatient with the endless partisan bickering in the two branches of the legislature; increasingly suspicious of the integrity of important politicians. Royalist and communist demonstrations mean nothing, except as evidences of public distrust. But the inability of the senate and the chamber to function effectively may give the fascists their chance to take over the third republic. In the meanwhile, relations with Germany grow constantly more strained. The German-Polish rapprochement is interpreted as an anti-French threat. The German proposals on armament are likewise interpreted, and recent British and Italian moves are held to mean that, at a showdown, France would be left to deal with the nazi government without support. The approaching Saar plebiscite is dreaded. As evidence of the mood of the French government, an order has been issued that all bombing fleets are to be kept loaded with bombs night and day. In all military airdromes, one-third of the bombing pilots are under orders to sleep beside their planes, and units of the air fleet formerly stationed near the German frontier have been withdrawn from this dangerous position and concentrated in central France. The government also reports that construction of gas-proof shelters all over Paris is now complete.

A New Attempt to Control Milk

WITH evidence accumulating that the success of the government's recovery program will be tested first, not by the NRA, but by the attempt to control the markets for food staples, the latest development with regard to milk control takes on added importance. All the milk marketing agreements previously made by the AAA have now been junked. The department of agriculture declares that any control which seeks to fix prices to producers and consumers cannot be enforced. Too many elements enter into the marketing process to make government policing possible without greater expenditures than public opinion and the federal treasury will permit. So a new start at the problem is being made, its first demonstration being given in the Chicago milk area, where Secretary Wallace put into effect a system of licensing for milk dealers on February 5. With this system, the control of the Chicago milk shed under the terms of the award of the local arbitrators (see article, "Behind the Chicago Milk Strike," The Christian Century, January 24, 1934) is abandoned. Control goes back into the hands of the federal government. The government now contents itself with fixing the price paid to the farmer. (That price, incidentally, is practically the same as had been set by the local arbitrators.) In the field of distribution, however, good

old competition is to operate. In this way, the government believes, the farmer-producer will be safeguarded, and the urban consumer also assured of the lowest possible retail price. There is one feature of the new plan, however, which will have to be taken into account. Dealers in milk are to be forced to put up a bond sufficient to satisfy the government of their ability to pay the farmers the fixed price. Since about a sixth of the small milk dealers in Chicago are now from several weeks to several months in arrears in their payments to farmers, it is clear that their chances of making the required bond are slight. The actual working out of the new plan, therefore, bids fair to throw control of the Chicago milk market more than ever into the hands of the big dairy companies which Secretary Wallace has declared have made an average annual profit of 25.8 per cent during the last five years.

What Kind of Dollar Is It?

UNDER the authority conferred upon him by the act of May 12, 1933, which empowered him to fix the gold content of the dollar at any point between fifty and sixty per cent of its content at that time, the President on January 31 issued a proclamation redefining the dollar as consisting, until further notice, of fifteen and five twenty-firsts grains of gold nine-tenths fine. As this is 59.06 per cent of the former gold content, it may be said that the dollar is stabilized at a value of sixty cents. Such a statement, however, is inaccurate at two points. The value of the dollar is not stabilized, and its value is not sixty cents. It is not stabilized because the value of the dollar, except in terms of gold, is just the price of commodities stated the other way around. Such stabilization is the desired result of the fixation of gold content, but it is not the same thing. In the statement which followed his proclamation, the President expressed the hope that stabilization of prices would follow, but made no mention of stabilization upon a higher price level, which was the former objective. The new dollar is not a sixty-cent dollar. It contains as many cents as the old dollar, and each one of those cents will buy as much, in the home market at least. And although we now have a dollar with a fixed gold content, we are not on a gold standard. The new dollar is issued on the basis of gold at the rate mentioned, but it is not redeemable in gold. It is, in fact, not redeemable in anything. The government will buy gold at $35 an ounce, but it will not sell it—and selling gold is the same as redeeming dollars in gold—except to dentists and others who can prove that they need it in their business.

Federal Loans For Churches

MANY churches in acute financial embarrassment have doubtless hailed with glad acclaim the hope of relief contained in the Ludlow bill. The purpose of this measure is to authorize the Reconstruction Finance corporation to lend federal money to churches at four per cent "to aid in financing the operation and maintenance of institutions for religious instruction and worship." This bill, in the judgment of The Christian Century, ought not to become a law and such loans ought not to be made. It is inevitable that any lender, the federal government or any other, who makes a large number of loans under present conditions will find some of them not collectible. Either the money will be lost outright, or there must be foreclosure proceedings. In the case of federal loans to churches, either result would be doubly unfortunate. It would not only be unfortunate for the government to lose its money or the church its property, but it would be a source of infinite confusion for the government to be put in the position of either subsidizing the churches or foreclosing on their property and perhaps becoming their landlord. There would probably be no greater chance of church loans going bad than of many other kinds of federal loans doing the same. If there is as much, there is quite enough to justify the rejection of the plan. Perhaps the government could afford to lose the money, but the churches cannot afford to have it lose money to them or to exist under the patronage and at the expense of the state. It is true that the country needs churches and that churches need money. They deserve both sympathy and support. But not every church now in existence performs a public service. Economic stress may compel a study to determine which churches ought to continue and which ought to be merged with others, but the decision should not rest with the government. Churches must seek the needed succor from their own constituencies, not from the fleshpots of Washington.

The President Has a Birthday Party

SOMEWHAT tardily, but none the less sincerely, The Christian Century extends to President Roosevelt its felicitations upon his birthday. It is his friend, as everybody is, and rejoices in his wellbeing and hopes for his continued happiness. With such felicitations the matter might well have been dropped. There seems to be no particular reason why the country should have indulged in maudlin demonstrations of rapture. It does not help the President in the performance of his tasks, nor will it in the long run augment his personal pleasure or give him a higher niche in the hall of fame, to receive congratulatory telegrams with such extended lists of signatures that they must be delivered in trucks, or to hear of birthday dinners in his honor in a thousand cities and towns. These things are a psychological contagion, like the children's crusade. This country needs to learn how to be friendly, even affectionate, without being foolish and without permitting its generous sentiments to be shamefully exploited by interested parties. The telegrams and dinners doubtless left Mr. Roosevelt grateful but more than a little embarrassed. The night-club celebrations more or less for the benefit of the Warm Springs foundation must have produced genuine distress. It is impossible to believe that he enjoyed seeing his picture, a little less than life size, at the head of the three-column advertisement of

a "Dinner of Gratitude from the Wine and Liquor Industry" to be held at the Hotel Roosevelt in New York under the sponsorship of the "Spirits club." Every night club in Chicago put on a big party on the evening of the birthday, in the name and under the aegis of the President and the beautiful charity which is dear to him. The total proceeds for Warm Springs, from night clubs and all other sources in this district, amounted to fifteen thousand dollars. One concludes that this congratulatory and charitable debauch was not altogether without profit to its promoters. The President's friends—that is, everybody except those who made the most noise about the celebration of his birthday and made the most money out of it—ought to save him from a repetition of this sort of thing next year. He gains nothing by being enshrined as the patron saint of the liquor industry or by being made the object of a hysteria of felicitations. Christmas and the Fourth of July are still our major celebrations—not the President's birthday.

Should Kidnapers Enjoy Benefit of Clergy?

IN the trial of Roger Touhy and two others for the kidnaping of John Factor, practically the only evidence for the defense and the only thing that kept the jury in disagreement and caused a mistrial, was the testimony of a Roman Catholic priest who testified that Touhy had told him that he was not guilty. The state consumed six days in presenting the evidences of guilt. It was an extraordinarily complete case. The defendants did not take the witness stand. Touhy's statement to the priest had not been made under the seal of the confessional, and it was therefore both legally and canonically possible for the priest to repeat it on the witness stand. But it was made to him explicitly "as a priest," and it was as a priest that Father Weber testified and as a priest that his evidence had sufficient weight with four members of the jury to produce a mistrial in spite of what seemed like overwhelming evidence of guilt. A rather delicate point in both legal procedure and ecclesiastical ethics is involved here. Since the judge admitted the testimony, we shall have to assume for the present that it was legally admissible. A defendant in a criminal case has a right not to testify in his own defense and the jurors are required not to hold against him his refusal to testify. But jurors are not required to give weight to a declaration of innocence relayed through a third party by a defendant who does not dare to make such a declaration in open court and be cross-examined on it. No sane juror would give weight to such a declaration if the third party were not a priest, nor would one be likely to do so if the juror were not a Catholic. What it amounts to is that a defendant charged with a particularly heinous crime was enabled, by the cooperation of a clerical defender, to wrap about himself the aura of sanctity which surrounds a priest in the eyes of the faithful and to gain for his own statement through the lips of a priest a credence that he was so sure it would not have on his own lips that he would not risk making it. The issue is a new one which demands further research and consideration. First off, it looks very much like both an obstruction of justice and a compromise of the dignity of the church.

The Church and Christian Totalitarianism

PROTESTANTISM throughout the world cannot give too close attention to the things that are transpiring in Germany. The conflict which has there emerged is smouldering in every part of Christendom, no less in America than elsewhere. We have from time to time in these pages considered certain aspects of the total phenomenon which goes by the name of naziism. Last week we considered the inadequacy of the opposition with which German Protestantism confronts the totalitarian pretensions of the nazi state. This inadequacy lay, it was said, in the fact that the only rights which the German church was prepared to defend were rights connected with the "inner freedom" of the ecclesiastical institution.

The six thousand intransigent pastors are not opposing state totalitarianism, as such, but only the encroachment of the state upon the inner jurisdiction of the church. They profess no responsibility or concern in connection with the absorption of every other domain of the national culture—art, education, leisure, science, family life—into the jurisdiction of the political state. Apparently, it is assumed that Christianity will be preserved if the inner freedom of the church is preserved. But they fail to see that Christianity is just as vitally concerned with spiritual freedom throughout the whole domain of culture as it is with spiritual freedom in the church.

For Christians, the only tolerable totalitarianism is Christianity itself, and the state cannot pretend to exercise totalitarian authority in any department of culture without coming into conflict with this essential Christian ideal. The German pastors do not see this, because German Protestantism has never taken the social gospel to heart, but has accepted a dualism of sovereignty between state and church based upon the tacit understanding that each would support the other and that neither would invade the realm of the other.

The conception of Christianity as itself nothing less than a civilization, within which every social institution, including the state itself, holds a subordinate position, inevitably brings up to many minds the long period of a thousand years when the western world was ruled by a totalitarian church. During the middle ages the church exercised control over every phase of human culture. Even kings and princes acknowledged their subjection to the holy see. This kind of totalitarianism was broken up and rejected by the Protestant reformation, though a hundred years had to pass before Protestant experiments in totalitarian theocracy —at Geneva, in Scotland, England and New England —were finally abandoned. No true Protestant can now plead for its return, nor for any compromise with it.

A totalitarian church is no better than a totalitarian state. A totalitarian state is no worse than a totalitarian church. They are identical in those elements which are repugnant to human liberty. Mankind is no better off if its spiritual life is ruled by a church which exercises the functions of a state than by a state which exercises the functions of a church. In either case, the authority is political, arbitrary and coercive. The state, within its proper limits, may rightly exercise such authority, but when the church exercises it, it ceases to be a spiritual institution and becomes just another state.

How, then, are we to have a totalitarian Christianity if we reject a totalitarian church? That question has not been faced since Constantine made Christianity the religion of the empire and the church succeeded to the status and prestige of the Roman state. But it must now be faced. The emergence in our time of the social conception of Christianity requires that it be faced. Christianity cannot profess responsibility for the redemption and reconstruction of the social order without defining more clearly than it has ever been defined the status of the church in the social order. The concept of dual sovereignty such as obtains in Germany, and in America since Roger Williams established the colony of Rhode Island and Thomas Jefferson wrote the constitution of Virginia and the first amendment to the constitution of the United States, is no longer adequate.

There can be two separate spheres of sovereignty—the secular and the spiritual—only so long as religion is conceived as a special compartment of life, held within the confines of the church institution. The dual scheme works well enough so long as religion is content merely with the "inner freedom" of its organization. If Christianity is churchly piety, modes of worship, a body of teaching, creeds, traditional scriptures and sacred lore, there is probably no better arrangement than for the state to recognize the "inner freedom" of the church to determine its own standards in respect to these matters; and when, as in Hitler's Germany, the state invades this inner jurisdiction of the church there is nothing for Christians to do but resist as the German pastors are now bravely doing.

But if Christianity is cultural totalitarianism, if, that is to say, the function of the Christian church is not exhausted by its intra-mural activities but extends to the entire life of the community, as the social gospel insists, this dualism of sovereignties is no longer adequate. A church which holds itself responsible for the character of society will not confine its activity within its own institution. It is bound, therefore, to run into situations of conflict with other social institutions and with the state itself. Such a church will be in a constant state of tension with every pagan custom and institution, with every entrenched system of privilege, with every established form of injustice, with every policy of the state which makes for injustice, which strangles liberty, which sets property or national egoism above human values, and which resists the pleadings and persuasions of Christianity for a social order in which the principles of Christ may be increasingly practiced.

It is high time that this implication of the social gospel shall be clarified and acknowledged. The social gospel is no dilettante affair. It spells revolution. Not revolution in the social order alone, but in the character and status of the Christian church. The present church is wholly inadequate as a medium of the social gospel. It rests on an all too comfortable *legal* foundation. There is no reason why the Christian church should be concerned with its own legality. If society is willing to give it a legal status in terms which leave it free to exercise its essential function as the creative dynamic of a Christian civilization, well and good. But if society does not extend such legal hospitality, it is no business of the Christian church to ask for it. And certainly it is no business of the Christian church to limit its function and compromise its mission in order to secure it.

That is precisely what happened when the church accepted its legal establishment under the patronage of Constantine. For more than two centuries Christianity had stood in a position of detachment from pagan culture and the pagan state. It was the object of successive waves of persecution, and between these waves its presence was merely tolerated. It had no specific legal standing, and sought none. But since Constantine's time the church has operated on the presupposition that it must make mutually satisfactory terms with the state. It must *be* the state (medieval Catholicism, Genevan Calvinism and Cromwellian and New England puritanism) or it must be in alliance with or supported by the state (Eastern Orthodox, Anglican, German and north European establishments) or it must have an independent but limited sovereignty with its inner freedom guaranteed by the state (North American and all non-conformist systems).

This unrecognized gravitation of the Christian church away from the freedom and autonomy of its own cultus toward some form of compromise with the secular state accounts for the ethical impotence of Christianity in the history of western civilization. The powerful forces which have given direction to western culture have been political and economic forces—nationalism and capitalism—with Christianity so fully implicated in both that it had lost its own creative and directive genius.

No one could wish to dispel as mere illusion the notion with which Christianity is accustomed to flatter itself, namely, that it has been the active determiner of the past half-millennium of western progress. The structural and radical concepts around which western society has organized itself have, indeed, been derived from Christianity. But the fact remains that the Christian church has failed to assume active responsibility for its own ideals. It has been so fully identified with the nationalistic state and the capitalistic economy that religion has been more like an epiphenomenon floating on the surface of the economic and political stream, mirroring rather than causing social change, and acting as a solemn sanction for changes in whose bringing about it had virtually no share.

It is not to be wondered at that Karl Marx could read history in terms of stark economic determinism.

As a statement of what had been, his doctrine was 90 per cent true. But as a statement of what must be, his doctrine is 90 per cent false. The Christian church exists for the express purpose of demonstrating that Marx's doctrine is false—that ideals are not illusions, that religion is not merely a celebration of what is, but an independent creative power operating in and upon all economic and secular processes to direct their evolution toward that ideal society which it calls the kingdom of God.

Only a church which conceives its character and projects its functioning on a grand scale—on a scale that is incommensurable with that of any other social institution, including the state itself—can express the social gospel which modern Christians are discovering in the mind of Christ. A timid church, a cringing church, a church which stands in awe of the state, a church which seeks alliance with the state or the protection of the state, a church which is concerned about its legal status, a church which allows its holy sovereignty to be divided with the state, a church which accepts patronage from the state, a church which conforms its testimony to the pretensions of the state, a church which flatters the rich who exercise power in the state in order to aggrandize its own institutional prestige, a church which preaches the ethical virtues which it finds in the secular order rather than those inherent in its own cultus, a church which blesses the wars which the state wages, a church which blesses the imperialism by which the nation's egoism is exalted, a church which is blind to economic privilege and injustice, a church which ties itself in with the economic or political system by ecclesiastical investments in that system so that its freedom of prophesying is corrupted by its own selfish interest, a church which without protest allows the state to throttle the liberty of the human spirit in any field of culture—in a word, a church which gives hostages of its own spiritual and ethical treasure as the price of its legal stability and social respectability—such a church cannot be the instrument and medium of that Christian totalitarianism which is the social gospel.

It is vain, therefore, to seek for a comfortable *legal* solution of the problem of church and state. The two institutions are incommensurable. The Christian church did not come into existence by law. It was self-originated. It is not here by invitation of the state, or by virtue of any agreement with the state. It does not ask the state whether it may exist or not. It just exists. It is self-contained. Its standards are in its own genius. Its charter was not written by the hand of man, nor delivered to it by human authority. Why, then, should it be concerned about securing and safeguarding a legal status?

Whenever the Christian church accepts a legal status which allows it to live in "peace" and in unstrained adjustment to a social environment which is less than Christian, it is a sure sign that the church itself is less than Christian. Instead, therefore, of seeking such an adjustment on any legal basis whatever, let the church make up its mind that by its very nature, in so far as it performs its Christian function, it will always be in a state of tension with the secular state and with every social convention and institution that resists the righteousness of God.

There will be periods, short or long, when this tension is relaxed and the church may go about its work in a quiet and unself-assertive manner. But there will be crises when the church must bravely assert its true spirit, when it must condemn the state and those who would use the state for human injustice. Such a crisis has arisen in Germany. The church is making a brave but pathetic resistance. Pathetic, because it has not schooled itself to think of the totalitarianism of its own Christianity. Had it done so it would now resist not merely the nazi invasion of the church's "inner freedom," but the entire pretension of the cultural totalitarianism of the state.

That battle we of the American church may soon be called upon to wage. Unless our hearts and our faith are disciplined in a conception of the church higher than that which has obtained among us hitherto, we may, as we hope the German pastors may, win on one sector, but like them, lose the battle because we have not engaged the foe along the entire front.

Imperialist War, or All War?

PEACE lovers and peace workers are at this moment beset with a sense of futility for their great cause. Certain things have happened in the past three years which seem to cast doubt upon the strength of those peace bonds which have been forged since 1918—league, court, Locarno, Kellogg pact. An international peace structure presupposes the existence of stable national units competent to fulfil their treaty agreements and thus morally responsible for fulfilling them. But governments throughout the world are peculiarly unstable and precarious just now. Every one of them faces tomorrow with uncertainty. And all are so preoccupied with their own political security and with their domestic economic problems that international affairs cannot apparently gain more than mere formal attention.

Meanwhile, the world hastens toward slaughter. Intermittent warfare continues at this moment in the Chaco and in China. An international war that may involve most of the nations may break out this very year in the far east. Levelheaded observers declare that war is becoming more and more likely in Europe. And while the peace societies, the councils to discuss foreign affairs, the leagues against bloodshed, and all the rest, continue to represent the peace movement to the United States, the nation itself goes ahead to put public work funds into building up the army and navy, to sidetrack the proposal for entrance into the world court, to lay aside hope for disarmament, and in general to conduct its affairs as though it expected to be involved in war any day.

The peace movement, in this critical hour, is tragically failing to register. The press is being stampeded into a new drive for preparedness. Congress is placidly

approving unprecedented additions to our army and navy budgets. It is not strange that American peace-lovers are disturbed, if not discouraged. The United States is haunted with the same fears which have seized other nations. The situation should cause peace-lovers to reexamine their position. If they do so it will be found that the peace movement has up to the present been too exclusively made up of privileged and sheltered persons who do not represent the stark economic realities which lie at the roots of modern war. There has been an atmosphere of dilettantism about the peace movement. Today pacifists must understand that wars are the result of clashing economic and political interests (the political interests growing out of the economic) and that while the world remains a profit-seeking economic battlefield it will remain a market-seeking, a land-seeking and a power-seeking military battlefield.

Events of recent months have brought a new realization of this truth to one part of the American peace movement. Individuals and organizations which have grasped the ruthlessness of the economic struggle within the United States have come to understand that this ruthlessness, projected on a world scale, makes impotent the hope of international peace. Only a world society freed from the drive to possess can be secure against war. For this reason, there has been a growing feeling that such of the peace forces as see this connection between economic and political issues should pool their resources to form a "united front" to give realism to the demand for peace by basing it upon a demand for a peaceful order of society. And out of this has come the formation of the American League against War and Fascism, whose organization in New York city last autumn was so graphically described by Winifred L. Chappell in The Christian Century for November 1, 1933.

Many honored persons and organizations have answered the call to form a "united front" for peace on the platform of this new league. This is not to be wondered at. The appreciation which the league has shown of the actual nearness of war, its clear portrayal of the economic rivalries which are thwarting efforts toward peace, and more than all else the passion and sense of immediacy which distinguishes its proclamations, must prove attractive to any peace-worker who wants to see new iron put into the peace movement. The program of the league is at least a program that envisages something more than attending luncheons, listening to speakers and passing resolutions. It is a program that even goes to the extent of avowing its intention of winning the armed forces of the United States to refuse to support another war!

Yet before advising adherence to this new "united front" it is obviously necessary to ask one question. Is this new program, so bold in its aims, a program of peace? A "league against war and fascism" may regard such a question as presumptuous, but the more carefully the manifesto of the league is studied, the more necessary the question appears. For a careful reading of the manifesto discloses that it is not war against which the league contends, but "imperialist war." The adjective is always used, and its use places a definite limitation on the pacifism which the league is promoting. Indeed, we doubt whether the league, if candid, would assert that it is a pacifist body.

This much we think is beyond debate—that anyone reading the "manifesto and program" of the league with its "appeal to the working men and women of America," and knowing nothing about it origins, would conclude that it had been put out by the communist party. The whole denunciation of "imperialist war" and of the war intentions of the "imperialist governments" is based on the premise that there is being formed a "united imperialist front against the soviet union," which aims to wage "a war of intervention against the soviet union." "Serious struggle against war," says the manifesto, "involves rallying all forces around this peace policy and opposing all attempts to weaken or destroy the soviet union."

The program of the league is equally revealing: "To support the peace policies of the soviet union, for total and universal disarmament which today with the support of masses in all countries constitute the clearest and most effective opposition to war throughout the world; to oppose all attempts to weaken the soviet union, whether these take the form of misrepresentation and false propaganda, diplomatic maneuvering or intervention by imperialist governments." And in its peroration this document calls on all "to organize their invincible force in disciplined battalions for the decisive struggle to defeat imperialist war."

So clear a commitment of American peace effort to an approval of the soviet formula for obtaining peace is, just at this juncture, anything but an academic issue. The soviet proposal for universal, complete disarmament is a magnificent ideal for which support will be forthcoming at any moment when it becomes a genuine issue in world affairs. But the genuine issue today is the impending clash between Russia and Japan in the far east. And while we have every sympathy with Russia for the difficulties thrust upon it by having to deal with an aggressive Tokyo war office, the actual facts at the moment are these—that Tokyo gives every sign of receding from its provocative attitude, while Stalin, by his unprecedentedly truculent "swinish snouts" speech and by the belligerence which he has fostered throughout the sessions of the communist party central committee, appears to be doing everything he can to precipitate war. The decision which may confront American peace-workers, therefore, not in terms of political and social theory, but in terms of an actual outbreak of war within the next few months, is as to their attitude toward the soviet union as one of the warring nations.

The American league against war and fascism settles that grim question to its own satisfaction by translating the far eastern tension into terms of another "imperialist" attack to maintain capitalism, and it would therefore pledge the American peace movement to support the soviet union as a means of defeating another resort to "imperialist war." But this is to take refuge in a trick of words. What it really involves is another war to end war. Such a strategy is doomed

to disaster. For it must be remembered that Stalin's Russia has become as self-conscious a nationalism as Japan or any "imperialist" state. To commit America's peace effort to a blanket support of soviet Russia is to commit it—unless Stalin changes his tune—to *war*. To endorse the program of the American league against war and fascism is to endorse the quickest method now on the horizon for getting involved in conflict.

We feel that a new realism, a new resolution and perhaps a new organization of the peace forces of America is needed, and needed immediately. We believe that those who have rallied at the call of this American league have been right in their perception that there should be a recruiting of the peace sentiment of the workers, the masses who will have to supply the gun-fodder if war comes. We believe that they have been equally right in their insistence on the undermining of the capitalist order as a prerequisite to lasting peace. And we believe that there is sufficient genuine peace sentiment among the American working classes —sentiment against capitalistic exploitation of all kinds, both at home and overseas—to provide the material for an irresistible peace movement. But this sentiment can be aroused and organized only as this peace movement sets itself against *all* war.

VERSE

No Trespassing

I TRESPASS every time I pass this land.
Beside this wood I pause upon the lane,
Forgetful of my journey's end. I stand
Quaffing the silence, for these miles contain
Peace for a thirsty soul. As boys will cram
Their pockets with forbidden pears, I fill
My lungs with fragrance of the pines. I am
A thief for beauty. Up the wooded hill
My eyes go sauntering. A wagon track
Allures me to its bend. My thoughts find rest
By following the stream and drifting back,
By reaching cloudward when the sun is west.
Do I obey the sign? I often roam
These wooded acres feeling quite at home.

GERTRUDE RYDER BENNETT.

Most Honored Guest

SINCE He will call some night to sup
I must re-stock
My larder; fill again the cup;
Have all in readiness against the time
When He shall knock.

I shall, with pious hands, prepare
The oaten flour,
And serve a loaf to grace the fare
For Him, who comes to break the bread
In that glad hour.

WALTER SHEA.

On Trial

NOT by some hooded keeper of the keys
Behind a barred and twilight-purpled gate,
We are condemned to drag where irons grate
Or storm unopening doors on bended knees.
But our own flouted opportunities,
Our squalls of gusty terror, greed and hate,
And quicksands where we shrink and hesitate,
Rise on the path like sceptered destinies.
Always our phantom yesterdays return,
Misty and wan against the hollow night:
"We whom you heaped with wrongs, and slew at last,
Wreak gradual retribution, till you learn
That in the court of years, whose law is Right,
Your judge and your accuser is the Past!"

STANTON A. COBLENTZ.

Gardens

THEY mocked the God of Gardens when they took
Forbidden fruit into their greedy hands;
They turned from Eden with remorseful look
To wander homelessly in desert lands.
Again, men mocked Him in Gethsemane,
Some with dull sleep, and some with staff and sword,
To add their insult to His agony,
And take as thief the unresisting Lord.
Two gardens live in name, if not in place,
Unwasting monuments to Love, and loss
Of men who, having seen a Blessed Face,
Turned, some to chaos, others to the cross.
All gardens since have sought to expiate
Those sins of failure to keep tryst with fate.

ELINOR LENNEN.

Just a Little Love

I—Imposing spectacle. I never knew the pageant was so colorful.
MYSELF—We have a point of vantage here.
I—A lordly show indeed.
MYSELF—It is the world, the brilliant world.
I—But look at that bright spot where all was dark before.
MYSELF—So white and bright.
I—The more I look the brighter still it grows.
MYSELF—And still it does not dazzle us.
I—And now behold the pageant of the world. It is becoming shadowy.
MYSELF—The little light eclipses all.
I—I wonder what it is.
MYSELF—Oh, just a little act of love.

ARTHUR B. RHINOW.

End Mission Imperialism Now!

By Hugh Vernon White

THE missionary movement has arrived at maturity and there is urgent need that the churches as well as the missionaries take account of it. It is not that we are wiser than our fathers, but that developments of recent times have revealed the true nature of the forces which play upon the life of man. The church has expended much time and energy and more than once fought battles in the realms of belief and conduct. But all this has taken place within the limits of a Christian tradition whose main features have been generally accepted, thus leaving the struggle and dispute to secondary things. But today it is those main features of the Christian faith which find themselves confronted by really challenging forces; it is the fundamental issues that are now joined and the time has come when Christianity must become aware of its own intrinsic nature and the part it should play in the stress of elemental forces.

Missions shares this struggle with the whole Christian fellowship; but there are certain points at which it is more immediate and concrete for the missionary and for that reason the consciousness of the church is focused in his efforts. Three such issues have emerged today and demand the mature and responsible thought of the churches: (1) the relation of Christianity to other religions, (2) the relation of Christianity to the national state and (3) the relation of Christianity to the economic order.

A century ago the missionary went out with a Christian ethic of personal and social life which was so clearly superior to many prevailing practices in non-Christian lands that those practices had to yield. Polygamy, suttee, foot-binding (I wish I could add, slavery) and the cruder superstitions were evils which Christian missionaries could assail with full confidence and for which they had the remedy. But, alas, today the missionary has to face ethical and intellectual demands for which there is no ready answer. Christianity must work out its strategy while it fights; it must determine its true ends and principles in the midst of struggle. The larger issues are no longer concealed behind lesser ones with only the prophetic eye to see them.

I

Everybody is aware of a marked change on the part of missionary leaders toward other faiths. This new attitude found expression at the Jerusalem meeting: "We rejoice to think that just because in Jesus Christ the light that lighteth every man shone forth in its full splendor, we find rays of that same light where he is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent his son into the world, has nowhere left himself without a witness." There are tremendous implications in this frank statement; we cannot stop with it but must go on to develop its meanings and applications. Religious bodies are prone to rest their case with verbal formulas, sometimes intentionally ambiguous in meaning, and resist any effort to carry through to valid interpretation and application of them.

One virtue of the Laymen's report is that it tries to work out explicitly the implications of this statement in both theory and practice. It may have taken the right line or it may not, but in any case it does define a meaning. It is a case of the lay mind versus the professional, the latter seeking a formula which means different things to different groups, as a basis of common action; the former saying that common action now calls for a more precise definition of principles. If anyone should seek to make such a definition authoritative it would destroy cooperation, but to admit the need and to work with open mind toward it ought to produce far more real and deep going unity of effort.

At any rate it is now plain that the new rapprochement between diverse religions makes it important that the church shall find a way to understand and even cooperate with other religious groups and individuals that will not be ambiguous and that will preserve due respect for the distinctive things in Christianity. It is not mere politeness that we need but candor and mutual respect as regards real differences. Recent articles in The Christian Century and the International Review of Missions regarding the Christian mission to Jews bring this question home in some such form as this: Should a Christian desire the conversion to Christianity of a progressive Jew, such as frequently puts to shame the Christian community by his spiritual life and leadership and the exemplification in public service of Christian ideals, and, if so, just what will such a conversion mean? Our missionaries have intimate fellowship with spiritually minded Hindus, Buddhists and Moslems. How far shall they accept such fellowship as the sharing of a common spirit and what more, if anything, shall they desire? The cases are essentially identical.

The church has not as yet given a clear and adequate answer to this question. There is a "something more" that the Christian desires for respected leaders of other faiths. It is not a mere shift of religious connection, nor acceptance of a dogma, but goes to the deepest significance of Christ for the life of man. If there were no such vital thing in Christ to share, we should give up the Christian mission as *Christian;* but since there is, we should seek to carry it to the highest as well as the lowest levels of the non-Christian world.

II

The rise of nationalism makes acute the right relation of Christianity to the national state. The church is confronted with the necessity of finding what that relation is and then seeking to realize it. The Holy Roman empire and the Protestant theocracies identi-

fied Christianity with the state. Until recently the doctrine of the separation of church and state has been a fairly satisfactory one so far as the institutions of politics and religion are concerned. But beneath this formal separation has remained the fact that it is the same people, at least in part, who constitute the citizenship and the church membership. Or, more important still, religion and government both claim supreme authority over the same persons, and the Christian citizen as an individual and in fellowship with other Christians must find the true principle for the adjustment of these two authorities.

Now one of the objectives of Christian missions today is the development of an "indigenous" Christianity in each country. As expressed by Kagawa, "We want Jesus Christ to take out his first and second naturalization papers in Japan." Great satisfaction has been found by missionary leaders in the national Christian churches in the orient. Yet Christianity is a universal religion; that is one of the basic reasons for the world-wide mission. Indigenous Japanese Christianity and indigenous Chinese and Indian Christianity, while being expressed in the forms of thought and culture that are Japanese and Chinese and Indian, must be something more; and so it is with American Christianity. What is that "something more" and what does it imply as to tension between the Christian fellowship and the state? An American Christianity that is not consciously something much more than American cannot give any help to the younger Christian groups which are being tossed and buffeted by the surge of nationalism in Japan, China and India.

Discussions that are now going on in our own country upon this issue will be of major value to the Christian mission if they are seriously and boldly carried through to a conclusion deeply consistent with the Christian faith and if the churches at large appropriate the results. The deliverance of China from foot-binding, and of India from child marriage, will be a great human service; the deliverance of all peoples from the ultimate dominance of the national state will be a much greater thing.

III

The spread of communism has forced another issue which had already begun to trouble the consciences of sensitive Christians although we cannot say that the church as a whole has even yet taken any serious account of it. Just now Christianity is in danger of being identified with capitalism in its opposition to communism. When we are told that "Communism and Christianity are in actual fact two competing systems offering to reconstruct China. . . . they are two antithetic and contrasted systems, either of which will affect the whole political, social and spiritual life of the people," the question at once arises, What are the Christian correlates to the communist economic system and social practice? For communism is not only a faith and a philosophy, it is a detailed system covering all the social and economic arrangements of life. If we seek for the corresponding aspects of a Christian "system," an examination of the practices of Christian people and groups would have to answer in terms of the dominant capitalism for it is under that system that most Christians live.

It must be said with frankness and finality that such an answer is intolerable. Capitalism is *not* Christianity. The opposition of Christianity to communism is *not* unqualified and complete. Christianity has far more affinity for some of the basic principles of communism than for the corresponding principles of capitalism. It is very easy to refute the materialistic philosophy of communism and to oppose its atheism. But a truly Christian judgment will condemn even more severely the practical atheism and materialism of a capitalistic order.

Christianity is not an economic system, but it has a faith and ideal which puts upon any system the demand that it honor rather than exploit human personality, that it operate as a technique to provide for the material wellbeing of all the people and not for the exploitation of the weak by the strong. We urgently need an interpretation of Christianity that will cut across both capitalism and communism and press for practical embodiment of its own reverence for personality. More important by far than an assault upon the theory of communism is the vigorous working out of Christianity's criticism of capitalism and the development among Christian people of a Christian judgment and conscience in economics. Tomorrow on the "mission field" will be a happier day if this is done.

IV

Both churches and mission forces need to see more clearly what they are primarily out to do in the work of missions. Increasingly the various boards are working together, forming common programs and uniting institutions. The list of union schools, hospitals and seminaries is already long and is growing longer. Closer consultation and cooperative planning, partly forced by the economic conditions, but really expressing a trend of purpose, are making it possible to speak of *a* Christian world movement.

Now this does not mean agreement in theology. Such agreement does not exist, and probably never will. The cooperative effort in modern missions is significant precisely because it does bring together in common action groups who hold different doctrinal positions. From the standpoint of such cooperation the only heresy is denial of the right of others to hold to their beliefs and share in the common task. Those who do share in it have thereby renounced that heresy.

But it does mean that there is agreement of purpose, at least in some major part of the purpose of Christian missions. What that purpose is, it is not hard to determine. Jesus reiterated it and the life of every truly Christian missionary exhibits it. As man himself is the object of God's love, so all things are instrumental to the service of man. Even the sabbath, which epitomizes institutional religion, "was made for man and not man for the sabbath." Peter's ardent declaration of love for Jesus was thrice turned toward human service: "Feed my sheep." The final criterion of judgment is: "Inasmuch as you did it (or did it not) to

these my brethren, you did it (or did it not) to me." And this goes even for those who do not even consider themselves his followers. Here is the boldness of the Jerusalem message as quoted above, "We find rays of that same light where he is unknown or even rejected." The first epistle of John sounds the same note: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." It is not necessary to multiply instances of the clear expression of this dominant principle of Christianity, but it is important to see clearly its relation to Christian missions.

It means that the central aim and purpose of missions is to serve men. All other things are accessory and instrumental to this end. The church was made for man and not man for the church; doctrine was made for man (and by man) and not man for doctrine: Jesus held himself to be one who came to minister and not to be ministered to. The great and familiar verse, John 3:16, declares the order of things in the mind of God to be the same: "For God so loved *the world* that he gave his only begotten son." The only mission that has a place in the world today is the mission chiefly intent upon serving men. This does not settle questions of method or theology but it does provide a regulative principle and affirms that all the developments of church order and doctrine, as well as forms of educational and other service, are means and not ends and might be modified or abandoned without giving up the central aim of the Christian mission.

The Christian churches and missions, by adopting such an objective, will thereby renounce all exploitation of the peoples of the world in the interests of a religious system, church or doctrine and completely free themselves from the charge of religious imperialism. Such a purpose is really the unifying agreement which has been drawing together the various denominational groups; it now needs to be clearly held and announced and the churches should throw their full and enthusiastic support back of the programs which seek to embody it.

V

Maturity of the missionary movement calls for an adult mind on the part of the churches in their attitude toward missionary work and results. If the indigenous church in each land means anything it means that there are likely to emerge forms and expressions of Christianity which we would not recognize as such. Are we prepared to welcome this? Can we summon devotion and enthusiasm for a sowing of the seed of Christian faith and life in other lands which does not guarantee a fruitage of doctrine, forms of worship and practical outworkings like our own? It is such a challenge that is given to our Christianity today. We must mean deeply what we say about indigenous Christianity and have a faith in the inherent power of the spirit of Christ and in the people of other lands that will prompt the most hearty support of a movement which will, when it becomes fully autonomous, produce new and differing results.

And it also means that we must throw away the time schedule. It will take centuries, not decades, to get the Christian gospel deeply into the mind and heart of China and India and Japan, as well as of Africa and other parts of the world. The kind of results we want are not going to come until that gospel has found its way into the deepest springs of thought and action and has had time to grow its own forms of conscience and culture, a process which is by no means complete in our own country. We must stop asking for statistical proofs that the Christian mission is succeeding and even be a little suspicious of such proofs. We must be neither too much elated by apparent success nor depressed by apparent failure, but steadfastly seek the clearest line of human service in the spirit of Christ and the most sincere testimony to Christ himself and leave it to God to give the increase.

Letter of Introduction—A Fantasy

By Eleanor R. Easley

DEAR C.: I am writing to let you know about Macie who left us yesterday for heaven. You may have seen her already, if you keep as close a watch for newcomers from our part of the world as I think of you as doing. But Macie is shy, and I want to be sure that you find her. I had hoped to send you the latest news from our family, and my love direct, by Macie, but as always with young people, she could not talk about going until it was too late to do more than say good-bye.

Macie knew about you, and it will not take you long to get acquainted. She has been my maid-cook-and-nurse for two strenuous years. These three titles rolled themselves long ago into the one of friend. I have tried to tell her something of what she meant to me during the long sieges of whooping-cough and measles. She kept my courage up, and eked out my strength with breakfast in bed after a night of whoops, or by sending me for a ride with Allen when the measles burned high. It is not every hand that a sick child will hold, but Macie's was always comforting.

Then she was such a friend for good times—as pleased when I had a new dress or hat as if it were hers. A party brought Macie's enthusiasm to full pitch, either one at our house, or when we took a "fling" which left her to keep a nodding vigil over the children. Ask her about the month we spent at Blowing Rock. Macie ran the cottage for mother and father and all of us, and at night enjoyed the gay society of the maids and chauffers. The children used to lean out of bed and call as she went down the hall, "Let us see you, Macie! You look so nice."

This is why I am trying to send you a message about Macie. She was so in love with life, and yet had enjoyed but little of it, I want you to see that she gets her full share of Heaven. I may send this letter up the chimney the way we used to do the ones to Santa Claus, or I may just tear it up—but it helps me to write it. If

we were only sure how much you know about us, an unexpressed thought would be sufficient. Macie is only thirty, and there are so many things she would have liked to have in this world that she missed. I never mind if the people who have tasted well of beauty here go off into "oblivion" as they say they expect to do. But for those who have had but little beauty here, there must be heaven. You were so sure of it that I have never doubted.

I should like to think that Macie will find her place of perfect happiness right away. It will be a busy part of heaven, for she loved to work. She was delighted if we tried out a new recipe in the kitchen, and said, "I want to keep on learning all the nice things there are to make so I can be a really good cook."

She was unselfish, always. At the hospital, when the too-late cancer treatments were not torturing her, Macie got up and waited on the other patients in the ward, to "keep them from grumbling and calling that poor Miss Smith so much." There will be no more pain for her now, of that I am certain, but she will not be happy without doing something for somebody. Could she help with the children when they first come? They must miss their mothers for a night or two, and Macie will know what to do for them.

I hope there are schools for people like Macie who never got to go here. It was always an embarrassment to her that she could not read to the children—any but the simplest things. She loved music too, and flowers. Though never bitter over her lot, Macie hated the rickety cabin which all her efforts could not much improve, and the drunken brawls of Saturday nights. How she must love the cleanliness and peace to which she has gone!

I wonder if Macie is pleased at leaving her dark skin behind her? The only picture we have of her is a disappointment for she is sitting on the seat around the ash tree, holding Eleanor on her lap, and her face melts into the trunk. Eleanor never seemed to notice that Macie was a different color from the rest of the family, but when a substitute nurse made overtures, she ran to me rebelling, "I don't like that blue girl."

Eleanor went to see her "Maymay" on Christmas day, taking a new doll to show, and singing for her.

Macie said, "You won't get no new nurse to love you like I do, 'cause I had all the trouble of you when you was little."

Eleanor has a four-year-old's interest in any change, and her eyes sparkled when I told her that Macie had gone to heaven.

"You mean God came down last night and got her?" she asked, and then wistfully added, "I was wishing I could see God."

That is the way we all feel when a soul passes from our world to yours.

Good-bye, my dear. You must know how often you are in our thoughts. We may have ways of answering each other some day.

Your ever loving,
N.

Is Cheap Food Possible?

By Mark Rich

PROFESSOR ARTHUR E. HOLT, writing in The Christian Century (December 13, 1933) quotes impressive figures to prove that the urban consumers have themselves to blame for the high cost of food. The farmer receives but 33 cents of the consumer's dollar while the city people, for the processing and distribution of this food, receive 67 cents. Such figures, though accurate enough for certain commodities, imply that reducing the cost of food to the city consumer is a relatively simple matter.

Proposals for the reduction of distribution costs are not new. Some plans when carried out have been effective in making reductions, but almost always when proposals are made upon the theory that distribution is simply done, failure is certain.

I

One of the most absurd schemes suggested was by R. H. Greene, writing from Notre Dame, Indiana, a number of years ago. He said that there are two phases to food production, namely, production and distribution. "The first demands great skill and prolonged training, while the second requires no particular ability or cleverness." Using potatoes to illustrate the point, Mr. Greene continued, "Carrying the potatoes from the farm to the pantry (is) an extremely simple task, a common menial service, properly characterized as a 'booby's job'." "Why," he asked, "should the booby's job of carrying things to the user be so expensive?" His simple answer was, "Because we are doing the booby's job in a booby's way and using no brains whatever in the task."

To correct the evil Mr. Greene proposed a direct system of marketing. "The scope of the postal service should be enlarged so as to include the delivery of all foodstuffs," for there is no essential difference between delivering a postal card and a pound of butter. "The adoption of the postal market, a liberator greater than the steam engine or the twine binder, would therefore make the year 1918 more memorable in the annals of freedom than 1776." Thus ran the oratorical conclusion.

Needless to say, the year 1918 is not being celebrated as the year of emancipation from the thralldom of the distributor. A child understands that the selling of butter is a more complicated procedure than delivering a postal card.

Direct marketing schemes, seeking to get the food

from the producer to the consumer without the aid of a middleman, are numerous. What have been the results of such undertakings?

Chain stores have sought to eliminate certain of the middleman's functions. That the cost of some articles has been reduced is no secret. The chain grocer who does not give credit or make deliveries can afford to sell at a reduced price, but when the price of all his goods is compared with that of the local grocer it appears that the reduction is not always as great as mass production, carload-lot buying, and the elimination of some services would indicate it might be. The fact that the printing of a Sears Roebuck catalogue costs about a dollar is evidence that even the big mail order houses have not been able to eliminate burdensome distribution costs.

Professor James E. Boyle reports that a cooperative apple growers' exchange some years ago attempted a direct to consumer service. It was expected that the costly services of the middleman would be eliminated. It was found that the exchange received 11 cents less a box when selling direct to the consumer than when distribution was made through large dealers and department stores. The consumer price was the same in either case.

The Kentucky Wagon company, in 1911, announced a policy of direct marketing to be tried on a three months' experimental basis. Two well-known wagons, it was thought, could be sold more cheaply by doing away with the middleman. At the end of the three months the experiment was abandoned because it was discovered that the freight rates on individual shipments and decreased orders actually caused a loss to both the company and the buyer.

Direct marketing does not solve the distribution problem of most producers. Ordinarily it is an expensive system having more sentimental than practical value.

II

Much of the agitation for the reduction of distribution costs is based upon the assumption that once the food is produced most of the work has been done. In some cases the contrary is true.

The nurseryman who buys seedlings, trims, plants, cultivates, buds and wraps, tops, sprouts, limbs, digs, stores and packs trees, thinks that he has done more toward the marketing of a tree than anyone else could possibly do. But it is a relatively simple process to grow trees when compared with the difficulties of finding and supplying a market. The millions of sturdy nursery saplings that have gone up in flames for want of customers bear irrefutable evidence to that fact.

A dairyman, successful as a producer and distributor, is responsible for the statement that distribution is more expensive than production. This, of course, is not true of all commodities. Yet it is true enough to bear out the hard truth that marketing is not a simpleton's job. The Kansas wheat farmer, one year, received 87 cents a bushel for wheat that brought 97 cents in Kansas City and 114.5 in Philadelphia. That is a high proportion because wheat is easy to handle, to store, and to sell (when there is a market). But when it comes to the difference between the cost of wheat to the miller and the price a consumer pays for a loaf of bread it is a different story. This process is far more complicated and hence more costly.

The cost of distribution varies with the services involved in distribution. Anyone who attempts a wholesale venture in cheapened distribution without knowledge of this fact is almost certain to see his experiment wrecked. It is a hard and jagged fact that the distribution process is often more difficult than is the producing process.

III

There are too many elements in the distribution process to allow for a radical reduction of costs at this point. Buyers' cooperatives as typified by cooperative stores have suffered almost 100 per cent failure in the United States, says "Cooperation in the United States," written by James E. Boyle in 1925. Toyohiko Kagawa, who is organizing cooperatives in Japan, finds that consumers' cooperatives are much less likely to thrive than are producers' cooperatives. The notable success of the cooperative dairy, poultry and bacon enterprises in Denmark has resulted almost entirely from improvement in production and has barely touched the marketing function. If it were a simple task to reduce distribution costs, cooperatives would flourish in this field. Instead they languish.

The preliminary report of the New York milk control board, issued October 17, 1933, gives figures on the spread between producer and consumer, as well as the distribution of marketing costs. Thirty distributors reporting from New York city purchased, in August, 1933, milk and cream equivalent to 125,269,000 quarts of whole milk. This does not include the large quantity of surplus milk handled by the Dairymen's league. The following table gives a comparison of the same month in 1932, and 1933.

	August 1932	August 1933
Sales Price	$.0823	$.0907
Purchase Price	.0373	.0497
Spread	.0450	.0410
Freight	.0074	.0063
Plant Costs	.0096	.0093
Selling and Delivery	.0250	.0239
General and Administrative	.0018	.0018
Total Operating Cost	.0438	.0413

Which of the elements in the marketing of milk can be eliminated? Perhaps none. At what point can reductions in expenses be made? Perhaps at various points. None but a fool would argue that there does not need to be more efficiency in the facilities of distribution. But simplify the process to the *nth* degree and there still remain the freight rates, delivery service, processing (as pasteurization), storage, shrinkage, breakage, collection and administration.

Grant that the distribution costs could be reduced 25 per cent. Would the urbanite have cheap food? Not very cheap when measured against the capacity of the masses to pay. From that point of view it is doubtful whether it is possible for the city dweller to have cheap food.

IV

The problem raised by Dr. Holt is a tough one. The city dweller needs cheap food. Under present conditions he cannot have it, for even 25 cent butter is dear to the man who has little cash. And the immediate prospect of reducing prices of farm produce in general is not bright.

Three things can be done in tackling the distribution costs:

First, the urban buyers can inaugurate buyers' unions of various types on an experimental basis. Well managed unions should bring some benefits. But it must be borne in mind that most buyers' cooperatives have to work against terrific odds.

Second, the city must do something about a proper distribution of the wealth of the city among its citizens. A living wage would do more than anything else to make for reasonable food prices.

Third, from past experience it would seem that the producer can do more than the consumer to reduce food costs. The success of the California orange growers in simultaneously reducing the cost of oranges to consumers and increasing the producers' share of the profit is noteworthy.

Farmers should continue their experimentation with cooperatives. With consumers and producers working from both ends there is prospect of the urban classes having food at a slightly lower cost.

"Character: Bad"

Excerpts from the War Letters of Harold S. Gray

By Kenneth Irving Brown

DURING the sixteen months that he served as Y.M.C.A. secretary in England, having left Harvard after his sophomore year to work among the German prisoners of war, Harold S. Gray wrote his mother in Detroit each week long, newsy letters of his experiences, as far as they could be told with the censor's approval. He wrote also of his growing conviction that war was never to be justified.

When later months found him in his own country, segregated with other conscientious objectors, first at Camp Custer and then at Fort Riley, he continued to write, sharing with his mother to an unusual degree both the experiences of the week, some pleasant, some unforgettably unpleasant, and his own efforts to arrive at honest conclusions for the intellectual and moral problems which faced him in his stand of opposition to the government.

* * *

Guardhouse,*
Fort Riley, Kansas,
October 13, 1918.

As I write the sun shines through the bars of my cell and falls across the paper. I am out of the hospital now and back at the guardhouse, but this time in much more comfortable circumstances. Instead of being down in the basement I am in solitary on the ground floor. My cell, 7 by 5 feet, faces the west and is opposite a long window which admits plenty of light and air. In the late afternoon and evening I get the sun and can see it set.

My cell is absolutely barren save for an iron lattice work bed which hinges against the long side of the cell. The mattress of the bed as well as the blankets has to be taken out every morning for a sunning, and as we don't go out after them until nearly dark, this means that we have only the bare iron slats to sit on all day. However, it is a very slight hardship. When my bed is folded against the wall, it gives me quite a little room for exercise of the standing variety.

It is rather hard being without any writing material or anything to read except my Bible. It may be a good thing, however, as it will force me to make the acquaintance of the book about which I am ashamed to say I am at present woefully in ignorance. I have already nearly finished Genesis.

Solitary, Guardhouse,
October 20.

It is surprising to see how quickly I have gotten used to this place and to solitary. Although I have never suffered here, the first few days were a bit hard, but now I am really enjoying myself. I have plenty of warm clothes, a good bed, and plenty of good wholesome food. For about an hour or so every day we are allowed out of our cells in order to clean them out with a hose and to exercise by walking around the balcony just outside our cells. After the months of confinement with other men, the privacy of solitary is a tremendous blessing. I am memorizing the gospel of Mark as translated by Weymouth. It is remarkable how unthought-of meaning comes with the careful reading necessary to memorizing. I am getting a chance, too, to pray. Deprived once more of human companionship, as in England, I am finding myself thrown back on God, or I think I should better say, getting still, I am able to enjoy God's companionship and it is a joy. As I come to learn what it is like to be rejected of men, I somehow feel I am sharing with God in a very common experience of his life, and the bonds of friendship are thus strengthened.

Thank you so much for the poetry. [Gray had written asking his family to enclose copies of favorite poems in their letters.] It is all beautiful. The poems by Barbauld and George Eliot are new and I shall memorize them.

*These excerpts are taken from a fuller collection of Harold Gray's letters to be published this spring by Harper & Brothers under the title, "Character: Bad."

I wonder how long I must wait before I am home again. What a beautiful little house our home is and what dear wonderful people live in it!

Guardhouse,
October 27.

Last week I received my charges; I shall probably be court-martialed some day this week. The charges read: "In that Private Harold S. Gray, Co. A 1st Casual Bat., Conscientious Objectors, Fort Riley, Kansas, having received a lawful command from 1st Lieut. James D. Carter, his superior officer, to assist in policing up the parade grounds, did on or about the 28th day of September, 1918, wilfully disobey the same." I am exceedingly well pleased with the wording of my charge as it leaves no possible room for misinterpretation. Policing the parade grounds is a soldier's work pure and simple.

Thanks to the lieutenant I have been allowed paper and pencil with which to work on a statement of my case to be presented to the court in defense of my action.

Guardhouse,
November 3.

The big event is at last a thing of the past. Last Thursday, the 31st of October, I was court-martialed at Camp Funston, Kansas. Up till last Tuesday I worked pretty hard on my statement and then I began to see that it was much too long and I was by no means through, so Wednesday I wrote a much briefer statement which really covered every essential point. I barely had time to brush it up and copy it on Thursday when I was called out shortly after dinner, along with seven others, and conducted to Funston in a big auto truck. There I was the second of the group to be tried.

The trial took place in a large room about the size of our mess hall at Custer. In the center of the room were a dozen or fourteen tables, each large enough for one man to write at and all arranged in a circle. At seven of the tables sat my judges, all majors or captains; at another sat the judge advocate, then the prosecuting attorney, next the witnesses against me, then the court stenographer and next to him was my table.

After the court had been sworn in and numerous articles read for my benefit and that of the court, the witnesses were called in who testified against me and finally I was asked if I had anything to say. I told the president of the court that I had written out a statement which I would read or turn in as an exhibit as the court desired. The president asked that I read it, which I did. I never felt more cool or collected and I read my statement slowly and clearly. In order to bring out my beliefs regarding war and compulsory service I wrote the statement in the form of a history of my experience as a C.O.

Honorable Gentlemen of the Court-Martial: I have been broght before you today charged with the wilful disobedience of a lawful military command. On September 28, 1918, I was ordered to assist in policing up the parade grounds at Fort Riley, Kansas, and refused. In the following statement, which I offer to this court for consideration, I have tried to set forth briefly the grounds for this refusal.

The history of my present stand as a conscientious objector to war and compulsory service begins with the spring of 1916 when as an undergraduate at Harvard university I volunteered for Y.M.C.A. service among allied troops and German prisoners of war in England. Owing to past experience in Christian work, both as president of the Christian association at Phillips Exeter academy and as head of the Freshmen Bible work at Harvard, where I was later also elected president of the Christian association, my services were accepted. For sixteen months, from July 1916 to December 1917, I engaged in war work in England under the auspices of the International committee of the Y.M.C.A.

It was in England that I first came to consider seriously the problem of war. I had gone to England, accepting without question the common conception of the cause of this war, namely that a war-mad, criminal nation suddenly attacked her innocent neighbors, and I was in complete accord with the allies' method of dealing with those causes.

Through contact with the men of both sides in this conflict I was afforded an unusual opportunity for study and observation, with the result that I early came to see that what I had supposed to be the war's underlying cause, namely, the materialistic ambitions of the rulers of Germany, was in reality only its immediate cause and that the fundamental cause lay in the present unchristian, materialistic social order in which we live, a social order with sin in the human heart as its source and war as its logical and inevitable outcome. The belief that sin can be overthrown or even checked by a scientific butchering of the flower of the world's manhood was one which I could not accept. I saw that what was needed was a regeneration of men's hearts, a softening of them in love towards one another, and this end war, as a means, not only utterly fails to accomplish but on the contrary serves only to defeat. . . .

I believe that the establishment of a relationship of love with God and with our fellow men is the end or purpose of life and that men's thoughts and actions in so far as they work against such a relationship are evil. When a man persists in evil, there is bound to come a time when it is no longer possible to remain indifferent to his evil actions and when it is therefore necessary to choose between either having nothing further to do with him, sometimes even going so far as to eliminate him altogether, or, out of love for him, bearing with him, suffering as a result of the disunion and of the pain which results from the sinner's actions in order that so far as oneself is concerned, union with him may never be made impossible. To choose the former of these courses is to choose the way of the sword, to choose the latter is to choose the way of forgiveness, the way of the cross; and because of God's infinite love for men in spite of their sins, he has chosen the latter course in dealing with them and is continually bearing with men and for their sakes suffering as a result of the sins they commit in order that union with him may never be made impossible.

As men come to realize this message of the cross revealed to them through others who are living and preaching it, they come to see that sin is terrible not as they had supposed because God punishes it relentlessly, but because it cuts the heart of a God who loves them with an infinite love. They come to see also that with such a God there is tremendous hope even for the worst of sinners.

As like produces like, so God's love arouses within men a love which seeks to answer his, and in some measure, to return the love poured out for them on the cross. Evil is driven out through the expulsive power of a new and holy affection and, finally, men strive to act towards those who sin against them as God has acted towards them.

With this interpretation of the cross, which I have tried only briefly to suggest, I voluntarily returned to America in December, 1917. I was no longer able conscientiously to continue in the work of the Y.M.C.A., an organization which was playing so indispensable a part in the prosecution of the war. I was further convinced that the highest service I could render my Master and my country alike lay either in continuing my studies

in preparation for a life of definite Christian work or, if drafted, in quietly refusing to become a soldier or otherwise to serve under conscription.

On April 26 I was drafted and reported at Camp Custer, Michigan, where I was placed with other objectors to war; on July 1 I was examined by the board, appointed by the President, to pass on the sincerity of conscientious objectors. Although judged sincere, owing to my refusal to accept a farm furlough or a furlough permitting me to join the Friends Reconstruction unit in France, I was again brought before the board at Fort Leavenworth, Kansas, on July 20, but again refused to condone conscription by accepting the furlough offered me.

On July 26 I was transferred from Fort Leavenworth to Fort Riley, Kansas. Here I was subjected to a government policy [Gray is referring to the policy whereby the C.O.'s were segregated in a tent colony and forced to cook their own food in the open] which I hold in no small part responsible for my entering on August 19 upon a hunger strike for liberty. My action, however, was a serious mistake, for it laid me open to the charge of upholding the right of suicide and further of being false to the doctrine of non-resistance which I hold. At the end of two weeks, therefore, I came to abandon the strike. Unfortunately I did not recognize my mistake until I had caused the government considerable trouble. I should like, therefore, to take this opportunity of publicly acknowledging my mistake and apologizing to the government for the trouble which I caused it.

Since the hunger strike, I have sought to the best of my ability, to abide by the spirit of Secretary Baker's ruling requiring conscientious objectors to cook their own food and keep themselves and their surroundings clean. But unfortunately the order given me on September 28 to assist in policing the parade grounds seemed to me so obviously to exceed the spirit of the secretary's ruling and what I could conscientiously do, that I refused to comply with it. Since September 28 I have been confined in the guardhouse at Fort Riley.

In closing, gentlemen, I wish to state that in following the course I have and in refusing to obey the order issued me on September 28 I have been prompted by no desire to be an obstructionist or even to protest against a course of action on the part of the government which the vast majority of my countrymen heartily support. I have been prompted only by a desire to remain true to the Master whom I seek to follow. I do not believe in war or in compulsory service under any circumstances, and I cannot live as if I did. For me to accept any service under the government at the present time I feel would be to condone conscription and thus involve me in living a lie. Some day I may come to see that I have been wrong in taking the stand I have, but in the meantime I cannot and will not sin against the light as I see it.

Either the judge advocate had had my record thoroughly examined by the department of justice and as a result believed that I should be given a stiff sentence, which is the more reasonable explanation, or else he interpreted my statement as an attempt to prove my own sincerity, which was the last thought in my mind when I wrote it, for when I had finished, he rose to his feet and urged that I be given the death sentence for cowardice. When the judge advocate had concluded his remarks with a grand flourish, the president of the court asked if I had anything further to say in my defense. I thanked him, but said I had nothing further to say, whereupon the trial came to a conclusion.

So far as I am able to learn, Evan Thomas and I are the only men for whom the death sentence has been asked, and since Thomas received twenty-five years hard labor at Fort Leavenworth, my fate will probably be the same. However, if they should give me the death sentence and it should be approved by Washington, I know of no one who is more ready to die for a great cause than I am, and I certainly know of no greater cause than that of upholding the majesty and freedom of conscience. I have absolutely no fear of what may happen for my trust is in God. What he wills I know will be best.

Speaking of death, on Thursday I received Evelyn's wonderful letter shortly before being called to Camp Funston. I did not have time to finish it before my trial and I left the poem to read afterwards. When I came out of the court room, I pulled the letter out to read the poetry. The poem was Browning's "Prospice" so that the first words which struck my eye were: "Fear death? to feel the fog in my throat." I wonder if my sister thought when she wrote it that it would be the first thing I would read after a court-martial in which it had been strongly urged that I be given the death penalty?

I am being excellently treated here and never was in better health. I am eating huge meals, leading the others in the Exeter drill, which takes nearly one-half hour daily, and am sleeping like a top. The Lord is very near and our cell is a very, very happy place.

* * *

Gray's anticipation that his sentence would duplicate that of his friend, Thomas, was correct: he was given twenty-five years at hard labor. Five days after the armistice was signed, he entered Leavenworth to become prisoner 15175. In July of the following year he was transferred to Alcatraz, a federal prison in San Francisco bay.

Friends of the conscientious objectors, however, had been active since the signing of the armistice and for many, early pardons were being promised. During the winter of 1919 Gray's sentence was commuted to three years and on September 5, 1919, he was released.

In Gray's pocket as he left the island of Alcatraz were two parting gifts of the prison, carfare to his home and a paper which read "That Harold S. Gray, private 1st Battalion, Conscientious Objector, National Army, is hereby dishonorably discharged from the military service of the United States." In that official document were listed the usual items of physical identification, and health record, military qualifications, and so forth. Under "remarks" there was written this single comment: "Character: 'Bad.' "

Heritage

I AM child of earth: in earth I am alive—
And I am child of God.
My heart is field where light and darkness strive;
Their battle stains the sod.
The fathers said that man was born in sin,
In iniquity conceived;
But through the years great souls have been my kin,
Their life have I received.
I see the plumes of those who played their part,
They gleam through every age:
Yet light and darkness battle in my heart—
Which is my heritage?

GEORGIA HARKNESS.

BOOKS

Depths and Heights

SCIENTIFIC THEORY AND RELIGION. *By Ernest W. Barnes. The Macmillan Company, $4.00.*

IT WILL be easier to appreciate the scope and scale of this magnum opus by Bishop Barnes if to the above statement of title, author, publisher and price there is added "xxiv+684 pages," and also "4 lbs." Physical bulk and weight, however, are far from exhibiting the most significant dimensions of the work. They are merely the outward sign of an inward grace, or an evidence of the range which the author has allowed himself in the exposition and discussion of his subject. The book contains the materials delivered in the Gifford lectures of 1927-1929 at Aberdeen, revised, amplified and augmented by the inclusion of subsequent scientific developments.

Something like five-sixths of the volume is devoted to scientific theory or, in the words of the sub-title, "the world described by science." Within this category are included such topics as matter and space, Riemann's general theory of space, the special and general theories of relativity, the quantum theory, the solar system, the galactic universe and the great nebulae, the origin of life and the geological record of its development, the evolution of plants and animals, Mendelism, the mechanism of evolution, the origin and evolution of man. To review competently and in detail a discussion of all these topics is obviously no task for a mere literary editor, but rather for the cooperative effort of a university faculty. It is wonder enough that one man could write it—and he a bishop! Eminent scientists whom the reviewer has consulted have spoken of the work in terms of high respect. Such approval is worth more than anything that I could say about this part of it.

A chapter on "Scientific Theory and the 'Real' World" furnishes the transition from the first, and purely scientific, part of the book to the section dealing with philosophy and religion. In this it is made clear that the author believes the "physical realism" of those modern scientists who consider electrons and protons as constituting the only ultimate reality, to the exclusion of mind, to be only one degree less naive than the "naive realism" of the eighteenth and nineteenth century physicists who thought of solid chunks of matter, whether atoms or larger, as the only indisputable realities. The data of conscious life are too unlike those with which the physicist deals to be explained as epiphenomena upon the cycles of physical events, whether these be defined by Newton's laws or in the subtler terms of electrons, waves, rays and fields of electrical force. The fault with both of these types of realism is that they are built on a dualistic pattern. Even materialistic monism is a kind of dualism—the author does not state the paradox in just this way, but I take it to be his meaning—for it treats matter and mind as two disparate categories, though it affirms one of them to be empty of real content. His own view, which he calls "moderate realism," affirms that the physical and psychical series are two aspects of a single process, that the fundamental process by which the two aspects are connected (for example, in the correlation of thinking with brain-changes) is a matter of which at present we are wholly ignorant, and that the world of experience (both mental and physical) is derived from God, is dependent upon him for its continued existence, and yet has a derivative reality and a relative independence.

In one respect (and in others also, but in this one especially) this scientific and mathematical bishop seems to have dealt with the implications of modern physics for religion much more adequately than have any of the devout scientists whose witness for the faith is received with glad and proper acclaim. He does not make the reality of spirit hinge on the attenuation of matter from solid and static stuff to sub-microscopic solar systems consisting of a million parts of pure emptiness and one part of spinning electrons that may turn out to be nothing but disembodied force; and he does not rely too heavily on such things as Heisenberg's theory of indeterminism and the data which support it as arguments for freedom.

Bishop Barnes does not believe that the thundering waves of contemporary science are, as James said, "washing out the mortar from between the joints" of the arguments for God's existence which have withstood the impact of criticism for hundreds of years. On the contrary, he argues that the total course of modern thought and scientific research "has produced a widespread conviction that theism and science will in the end form a harmonious unity, and that the growth of our knowledge of nature will strengthen belief in the existence of God. We may at present fail to make a satisfactory intellectual synthesis, but we may expect that more, and not less, success will result from progressive effort."

The first 300 pages of this book are largely in an unknown tongue to those who have not had the equivalent of about three years of graduate work in mathematics and physics. The next 250 can be followed without undue difficulty by anyone who knows the vocabulary of astronomy and biology, with only an occasional excursion into calculus. The last 100 can be read with understanding by those who can follow a technical argument in philosophy and theology. If this does not sound inviting, it may be added that there is no unnecessary obscurity and that both the thought and the language are models of clarity in so far as the nature of the subject-matter permits.

W. E. GARRISON.

Books in Brief

WHITHER ASIA? *A Study of Three Leaders. By Kenneth Saunders. The Macmillan Company, $2.00.*

ONE suspects, in view of the introduction, that Dr. Saunders originally prepared this book as a series of lectures to be presented at Vassar college. If so, that circumstance has aided him in arranging a great deal of material in an unusually stimulating manner. Knowing the east as few occidentals know it, he has used three of its contemporary leaders as poles about which to precipitate a discussion of moods, ideas and courses of action which, when spread out over the whole Asiatic map, too often seem too diffuse for western comprehension. The three figures are Gandhi, Hu Shih and Kagawa. Gandhi is the mahatma, the saint coming in the line of Indian sainthood. Hu Shih is the "superior man," the social philosopher coming in the line of Confucian intellectualism. And Kagawa is at once samurai and rebel; product of the Japanese tradition of nobility and of the upthrust of the human spirit awakened by religion. These three men personify the three streams of influence which Dr. Saunders looks to as the source of Asia's future greatness. They have a contribution to make to the west as well, he holds. It is of interest to discover that one who is on terms of personal friendship with Gandhi and lives in the same intellectual world with Hu Shih should conclude that "in Kagawa Asia will find a more potent leader than either Gandhi or Hu Shih—for he is a servant of Christ the universal Son of Man." But aren't the others?

STEPHEN FOSTER, AMERICA'S TROUBADOUR. *By John Tasker Howard. Thomas Y. Crowell, $3.50.*

Mr. Howard's "Our American Music," published three

years ago, contained a chapter which showed that he already had a wide and deep knowledge of the facts about Stephen Foster. His researches have been extended to include much material not before used. If his purpose had been to produce only a story of the life and a study of the musical career of America's foremost composer of ballads, he might have spared himself much labor and made his book much smaller. His intention was, however, to write the complete and definitive biography of Foster, omitting no known or discoverable detail as too trivial and presenting a full account of the social and domestic influences which affected him and of the development of his character and genius. This purpose has been competently achieved. While the important thing, of course, is that he has made possible for the first time a full understanding of this lovable and pathetic personality who created the music that even yet lies closest to the heart of the American people, he has also made no small contribution to the social history of the country before and during the civil war.

CORRESPONDENCE

India Reads the Papers

EDITOR THE CHRISTIAN CENTURY:

SIR: On Christmas morning this year there was no issue of the largest English newspaper published in Lahore. In its stead another paper in English was delivered at my door. Prominently displayed on its illustrated page were two pictures from America entitled "Lynch Law at Work," one showing men attacking the jail door at San Jose, California, with a long pole, the other showing a naked man hanging by his neck above a crowd. And below it was stated that thousands cheered the spectacle.

This was the Christmas tide message of peace and good will from Christian America to India. What is left for the missionary to say or do, when the non-Christian is informed that the crime was approved by the governor of the state in which it occurred? Isn't the most fatal weakness in our missionary approach indicated here?

American Presbyterian Mission, Shahdara, Punjab, India. HERBERT J. STRICKLER.

Dr. Sheldon's Mathematics

EDITOR THE CHRISTIAN CENTURY:

SIR: In your current number is a most excellent article by Charles M. Sheldon, "The Morning Shudder." I agree with his view entirely. For over a year I have managed well without a daily paper, depending on weeklies, chiefly The Christian Century, for news, with noticeable advantages. But he makes an obvious slip in having his police captain say that less than two per cent of the men and women in New York and Chicago are enemies of persons and property. Anywhere near two per cent would be terribly high. The figures later in his paragraph would indicate that he should have said "less than one-tenth of one per cent." There is a great difference. Where lies the truth?

I do not blame Dr. Sheldon. The creative output of his mind at his age should silence all carping. But should you not have some clerk in your office who is not so moved by "The Revolt against Science" that he cannot check up on facts and edit articles so as not to offend those still somewhat in awe of the scientific method?

Benicia, Calif. E. W. HOULDING.

The Function of a Newspaper

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems to me Dr. Sheldon's "The Morning Shudder" is based on an entire misconception of the function of the newspaper. I have been in newspaper work thirty years. I know the faults of newspapers. But every year I question more whether the way we handle crime news is one of our most serious offenses.

There has never been a better definition of the function of the newspaper than the statement, I think by Gerald Johnson, that it is "to present an objective picture of the world as it exists." I have just about reconciled myself to the fact that there is an irreconcilable conflict between the honest carrying out of this function and the immediate social effects of some things that must be printed. But since we have other agencies to educate us and make us better and only the newspaper to tell us really what we are, I think the mirroring function must come first.

I'll admit that many times the newspaper mirror is cast so full of flaws that the picture is distorted. But by and large, all the newspapers taken together, it seems to me, give a pretty true picture of this contradictory and topsy-turvy age we are living in.

Again, it seems to me that one important function of the church is to do something about correcting these evils which the newspapers show up.

I am glad that Dr. Sheldon lives in such a crime-free town. It is interesting, also, that apparently the police captain he interviewed did not have to be persuaded that he was doing a marvelous job—he admitted it. I wonder if Dr. Sheldon could talk with some of the boys who get around a bit nights whether he would get quite the same picture? Of course it is nice to live in a fool's paradise for a little while. I think that is what we are doing in respect to shutting our eyes, as most of us do, to the rapid growth of the crime empire.

The fire alarm sometimes is disturbing to people who want to sleep. But if it happens to be my house that is on fire, I am quite willing to be aroused just the same.

Rochester, N. Y. M. V. ATWOOD.

Will We Pay the Cost of a New Deal?

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading your incisive editorial, "The Price of a Planned Economy," I feel moved to speak of the atmosphere of academic unreality in which it moves and breathes and has its being. It strikes me that what you want to happen in this country, what you trust will happen, has not the faintest chance of coming to pass under the conditions which you assume.

You recognize, realistically enough, that the "monopoly principle of production and distribution" is more or less inevitable. You approve the acceptance and encouragement of that principle under a certain condition, only under a certain condition. This condition is that the "monopolies" will be controlled by the government in such a way that wages, prices and profits will be justly and appropriately balanced, in such a way that the laborer and consumer will not be exploited by those who own and control the country's capital goods.

Now, for the sake of saving space, I shall overlook what I consider to be the fundamental fallacy of this point of view, namely, that your idea of the just balance being achieved within a so-called capitalist system is an impossible, arbitrary and airy notion, regardless of the will and power of the government. Furthermore, I shall not press the matter of your complete oversight of the international factors inherent in all national policies under the modern sun. Let us assume that your "planned economy for the United States" is achievable, provided the government will exercise a planning will; and let us ignore the imperialistic policies which your planned economy will pursue under a "capitalistic" order.

Just how do you think it possible for our government, for the present administration let us say, to exert the proper sort of control over the monopolies? From what mysterious source do you think such power can be derived? You realize, of course, that the styles of these monopolies will have to be painfully cramped in order to achieve your ideal. Where would the government (that given and undefined sovereign) receive a support sufficient to overbalance the power of the irate monopolies? The only answer I can imagine is, "the people, the people." But that is to answer

only with words. What people? A few could be named, of course. But you know, and anyone acquainted with the American scene knows, that there is not any group, even a not-yet-organized group, with an ideology, analysis and solution of our politico-economic problems which could or would support adequately an administration bent upon accomplishing what you would like to see done.

Oneonta, N. Y. HUGH S. TIGNER.

[Our correspondent has entirely overlooked the basis of our editorial. The Christian Century has repeatedly expressed its skepticism with regard to the success of the new deal working as it does within the limits of the profit system. But in the editorial to which Mr. Tigner takes exception, the only thing attempted was to point out the requirements if the new deal is to succeed. To conclude that these requirements will not be met is to go beyond the scope of the editorial. We are, however, ready to repeat what we have said before—we have about a 20 per cent hope for the new deal.—THE EDITORS.]

Get While the Getting Is Good

EDITOR THE CHRISTIAN CENTURY:

SIR: Two weeks ago I sat in a conclave of college presidents gathered in the city of Saint Louis to discuss various aspects of the unworded subject, How shall we save the liberal arts colleges? Debts were to the fore. So were the CWA and the NRA. In came a resolution beseeching federal aid in two forms. One asked the government to take over all student notes for tuition made within the last three years. The other asked that the government put college sudents under the CWA in order that by part time work on and off their campuses they might continue their education.

The latter may be as legitimate as any CWA project. The former asked cash from NRA for paper on which not a single endorsement was required. In speaking for the resolution, a college president frankly urged that since other agencies were getting their hands on easy money, the colleges should not lose their chance. Fortunately, the chairman reminded these gentlemen that the NRA had made no loans without security. As I recall, only one protest from the floor was made to this proposal.

Is it not true, Mr. Editor, that the big and little business men who have helped create our present debacle are graduates of colleges such as these gentlemen administer? Like presidents, like graduates! When one approaches the very pinnacle of character forming agencies, our liberal arts colleges, and finds their leaders boldly resolving to get while the getting is good and only mildly opposed by a voice or two, one needs to go little further in his search for the causes of 1929.

Frances Shimer College, F. C. WILCOX.
Mount Carroll, Ill.

Instructing Quintus on Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: Quintus Quiz spoils a good argument with a false illustration in your issue of January 10. There never has been an "American Dutch Reformed Chinese Church," nor any "American Dutch Reformed Chinese." This delightful combination of words would make a good story, but it never has been true. The true story is even better. When the Reformed Church in America began its missionary work in Amoy in 1842, the missionaries sought simply to win Christian disciples. When the English Presbyterian missionaries came to Amoy in 1850, they joined with the American missionaries there in building up what from the beginning has just been one church—neither American, Dutch, nor English, but Chinese. When in 1856 the first congregations were organized, no constitution or creed was imported. When in 1862 the first Chinese pastors were ordained, the same principles were followed. Presbyterian principles and practices were followed, but these were as much Chinese as American or English. It was an autonomous, indigenous presbytery that was organized. The church in America protested strongly and tried to impose its constitutional requirements, but the missionaries declined to accede to such instructions. When, in 1863, the general synod in America insisted that its instructions must be obeyed, the missionaries asked that they be permitted to come home and that the synod send out other missionaries who might be able to carry out the synod's will.

Only then did the general synod take this action: "That while the general synod does not deem it necessary or proper to change the missionary policy defined and adopted in 1857, yet, in consideration of the peculiar circumstances of the mission of Amoy, the brethren there are allowed to defer the formation of a 'Classis of Amoy' until, in their judgment, such a measure is required by the wants and desires of the churches gathered by them from among the heathen."

Some fifty years later, the churches founded in the same region by the London missionary society united with this church of Chinese Christians. So, with the exception of a few Seventh Day Adventist chapels, there has been for fifteen years only one Protestant church in all the southern half of Fukien province. This church is now organized as a synod of the Church of Christ in China.

This example of independent, indigenous church organization, without any western label, has been followed in Manchuria, Japan, India, and other countries. These Dutch Reformed missionaries seventy years ago were far in advance of Quintus Quiz and all others who go to the foreign missionary field for illustrations of denominational sectarianism.

New York City. A. L. WARNSHUIS.

The Reviewer Must Be Free

EDITOR THE CHRISTIAN CENTURY:

SIR: For some time I have been wanting to comment upon the film recommendations given each week in The Christian Century. For some time past we have used this part of your paper as a guide to the films selected to be seen by our family. I am afraid the members of the committee of the National Film Estimate service are far less sensitive to the evils of the present-day movies than the editor of The Christian Century and Dr. Eastman. We have found some films recommended to be quite heavily loaded with the pernicious features your paper has so effectively stood against. In particular, I call your attention to the last issue. The reviewers recommend Midshipman Jack as good for youth and children, and pleasant for adults. The annotation is as follows, "Sincere and convincing portrayal of cadet life at the Annapolis naval academy, genuine in setting, depicting the spirit of loyalty and discipline developed there." I revolt against the subtle and overt idealization of militarism in the movies as much as against the sex perversion given the public so generously.

Sauganash Community Church, C. K. RICHARD.
Chicago.

Toward a Program of Church Action

RELIGIOUS education evidently presents the issue which, in discussing future church action, arouses most interest among those so far considered. Dr. Swan's continuation of the discussion begun by Professor Luccock is likely still further to swell the number of comments. But do the outlines of a satisfactory approach to this problem yet begin to take form?

Economics and Religious Education

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. James H. Snowden in his criticism of Dr. Luccock's article suggests that it is unwise for a minister to advocate socialism because he lacks expert knowledge of economics. The answer to that position is that the major issues between capitalism and socialism are not economic issues at all. They are ethical, psychological, and political issues concerning which the minister may have even more wisdom than the economist as such. It is an ethical question when we ask what kind of economic system is fit for human beings to live with. When we see clearly what capitalism does to persons we are bound to put a heavy burden of proof on anyone who tells us that capitalism is a necessary evil. It is a psychological question when we ask what incentives are necessary for efficiency. The most persistent argument in favor of capital-

ism is based on the assumption that the profit motive must be the mainspring of an efficient economic system, an assumption about human nature concerning which the economist is no authority at all. It is a political question when we ask what kind of social organization can provide responsibility to society without the evils of what we call "politics." We have the same problem in connection with public education which we have here in connection with industry and in neither case is it an economic problem.

The economic argument against capitalism is an important confirmation of the socialist's position but the minister may be content to offer that on the authority of others. It is based on facts which are so obvious that it does not take much expertness to see them. The main fact seems to be that the very profit motive which is used to stimulate production gets in the way of the wide distribution of purchasing power which is necessary to keep the economic machine going. We need not have much respect for the authority of economists who have not adjusted their theory to the fact that we now live in an economy of plenty and that it is more important to remove obstacles to just distribution than it is to find incentives for production.

Dr. Snowden suggests that economists must be quite generally opposed to experiments which point in the direction of socialism because many of them have signed public statements criticizing the new deal and that is mild compared with socialism. It is only fair to point out that most of those statements have been directed against the administration's monetary policy which is irrelevant to the issues between capitalism and socialism. The socialists have been emphatic in criticism of that policy. Moreover many of the criticisms of the new deal from economists have been directed against contradictions within the new deal which grow out of the fact that it is not socialistic enough but is a hastily constructed half-way house.

There are economists and economists. The minister can feel on safe ground if he has the backing of many economists whose competence he can trust when he supplements his primary ethical arguments against capitalism with arguments based upon economics. He will have no difficulty in finding a large and growing element among economists which approves the kind of social control which points in the direction of socialism. He need not go further than the report on Social Trends by the committee appointed by President Hoover to disown this.

We who are not experts in economics must choose between economists but the choice need not be arbitrary. It can be based on the following questions about any man who is set up as an authority on economics:

Does he give full weight to the human effects of economic policies?

Does he betray a class bias, conscious or unconscious, which grows out of his associations and especially his academic environment?

Does he build upon precarious assumptions about human nature or about the nature of a desirable society?

Does he adjust his theory to the great central facts about our economic life which most men can see who are not blinded by tradition?

We must not surrender for a moment to the authority of the economist as the one who is to make the final decision about the kind of world we are to seek. Nor can we accept the guidance of any economist on the specifically economic issues at stake unless we have tested in some way as I have suggested his right to speak.

Auburn, N. Y. JOHN C. BENNETT.

Is Fear to Rule the Future?

EDITOR THE CHRISTIAN CENTURY:

SIR: Most of Dr. Snowden's objections to Dr. Luccock's able article are on a basis of fear psychology. First, that any attempt to eliminate the "pagan profit motive" would arouse "tremendous opposition." Second, a fear of chaos in the social order expressed by the sentence, "Anyone can throw a monkey wrench into it that would wreck it, but who could restore it to working order?" As to the first, one might wish to ask our friend if the church is to attempt the elimination of pagan elements in the social order only when the pagan elements are willing to be eliminated and offer no "tremendous opposition"? In regard to the second, Dr. Snowden confuses the reconstructive method of religious education with that of communism and overlooks his own expressed belief in the evolution of the social order. Communism, it is true, uses the technique of the monkey wrench, wrecking the existing machinery and then attempting to restore it to a different kind of working order. But the new religious education is rather a matter of adding a new and powerful component to the forces determining the course of social evolution, a power developed by religious education in the practical application of Christian concepts which will alter that evolutionary course toward the development of a Christian order.

A logical fear is based on the apprehension that the church will not heed the message embodied in Professor Luccock's article, with the result that the inevitable reconstruction will be on a communist basis involving the wrecking of the church along with the other institutions of the present order.

Pioneer, Ohio. RICHARD H. BREADY.

Religious Education Texts

EDITOR THE CHRISTIAN CENTURY:

SIR: Religious education in our churches is retarded by the publication departments of denominational boards of Christian education. They profit by the promotion and sale of dated periodicals which are used once and then discarded. Denominational loyalty demands that we use materials having no more permanent value than the daily newspaper. Profits derived from this source are needed to take care of deficits arising in other departments of the boards.

Religious educators have developed but little material worthy of printing in permanent form for repeated use. Would it not be better for the denominational boards of Christian education to suppress the profitable publication racket in the interest of developing better and less expensive lesson texts having more than a temporary value? Certain comity agreements and the pooling of denominational resources should result in better and less expensive lesson materials.

First Presbyterian Church, Warrensburg, Mo. J. C. HOLLYMAN.

RELIGIOUS EDUCATION

Mrs. THAYER A. SMITH, of Short Hills, N. J., agreeing that proposals made are too adult, holds that a program of religious education should have five main features: 1. Building for mental and physical health, through nursery schools and baby clinics; 2. Church school curriculum to include learning how to pray, knowledge of the Bible, and integration of religion with daily activities; 3. Reestablishment of family altars in homes; 4. Revitalization of religion, especially among ministers and students in theological seminaries; 5. Adult program of education, including study of the life of Jesus, of community problems, and of national and world problems.

Rev. E. HAMPTON BARNETT, of the Methodist Episcopal church, south, Oak Hill, W. Va., believes that the most needed thing is to bring freshness of viewpoint into the literature of religious education. He would do this by having it produced by writers fresh from service in the field, and having a frequent alternation at denominational headquarters between producers and consumers of church school literature.

Rev. ELMER E. ERICKSON, of the First Congregational church, Hudson, S. Dak., raises the question as to whether definite goals cannot be set up by which to measure the adequacy of religious education. After instancing the ignorance of ordinary Bible facts found among 12-year old boys in a vacation Bible school, Mr. Erickson asks: "It is true that we cannot weigh or measure spiritual values, or grade the character formed, but cannot a few milestones be placed along the way we are trying to travel in our Christian training?"

Rev. R. PARK JOHNSON, of the Presbyterian church, Yeadon, Pa., states that an immediate practical question concerns the means by which local congregations can gain freedom, both financial and otherwise, from the present horde of competing interdenominational bodies. "In my church there is a Sunday school, a Christian Endeavor society, and a men's Bible class. They are continually

urged to support the Delaware County Sabbath School association, the Delaware County Christian Endeavor union, and the Delaware County Federation of Men's Bible classes. There is no county council of churches, but there is such an organization in many other counties. There is a Pennsylvania council of churches, and also a Pennsylvania State Sabbath School association and a Pennsylvania State Christian Endeavor union. The pull of these various overhead organizations representing county and state and national effort tends to perpetuate the divisions in the local church. Could these organizations not merge at the top and present to the local church a unified and cooperative program of education and promotion?"

Away With Gothic!

EDITOR THE CHRISTIAN CENTURY:

SIR: Dean Albert Edward Bailey deserves unlimited praise for his article on "New Churches for Old." The gothic church never has nor does it now symbolize Jesus' ideal of religion. In order to present adequately the Christian message to the twentieth century a building in harmony with the best architecture of our time must be provided. . . .

Dean Bailey's suggestion as to the use of "side-chapels" is a stroke of genius, if he means what I think he does. In our middle western type of church building we tried to achieve that result in what we called "Sunday school classrooms." But what a travesty on religion those same classrooms were! Is it any wonder that the boys and girls who received their religious training in those dungeons have little respect for religion? Each room set aside for religious training should be a *chapel* designed directly to meet the needs of the age or other group worshiping there. After these rooms are provided, social and recreational rooms may be added.

The traditions governing church architecture should largely be forgotten and a new system devised. Perhaps we would not all agree with Dean Bailey's extreme modernistic suggestion, but he surely is on the right road. His condemnation of the gothic is most refreshing.

Flagstaff, Ariz. WALTER B. NILES.

ARCHITECTURE

Rev. E. L. SPAULDING, of the First Baptist church, Susanville, Calif., protests against consideration of such ideas as those advanced by Dean Bailey. "With the imminent collapse of a world order and the desperate need of a spiritual ministry, would it not be more to the point to suggest the abandonment of the temples we have?"

Rev. C. C. P. HILLER, of the Cline Memorial Methodist Episcopal church, Newton Highlands, Mass., also believes that Dean Bailey's article takes no account of churches in small communities. Such proposals as Dean Bailey makes would, he thinks, involve the churches in increasing dependence on persons of great wealth.

R. E. CLARK, writing from Route 1, Eugene, Ore., makes a similar observation.

Rev. RAYMOND HUSE, of the Methodist Episcopal church, Geneva, N. Y., while admitting a fear lest the ideas advanced by Dean Bailey would, if followed literally, "divert the attention of those brought up in the quiet dignity of the old New England meeting house," hastens to add: "However, one characteristic wins my hearty support—the note of good cheer. I am convinced that too long we have associated worship with a melancholy mood. I think of it when my faithful choir and I file in on Sunday mornings. Of course I wear the conventional black and my choir also have black robes. And we have met to worship the Creator of the sunrise and sunset! And we journey toward a city whose streets are paved with gold and every gate a pearl! Why go we mourning all the day long?"

Y. M. C. A.

ROBERT S. TATE, general secretary of the Y at San Antonio, Texas, "where good fellows get together," contents himself with stating that Mr. Ellenwood's article "is most unkind and unjust, especially his contemptible reference to the brewers' team in a certain city."

CHARLES R. BRUCE, of the Penny Farms, Fla., believes that "this whole question is just as acute today in the whole Christian church as in the Y."

Rev. A. FRANK HOUSER, of the First Baptist church, Olean, N. Y., apparently agrees with the point of view expressed by Secretary Ellenwood, for he says: "I think that the Y is a remarkably fine club but I would not expect any young man to be wonderfully impressed with its Christianity, and I do not think the majority of the secretaries expect anyone to be." Dr. Houser has seen several years of service on Y boards.

The Question Box

When were the four Gospels written (or compiled)? Which is the oldest? Why are there only four when there were twelve apostles? When did the four Gospels become canonical? F. S., Miami, Fla.

IT IS the general opinion of New Testament scholars that the Gospel of Mark, perhaps based upon earlier written materials, took form in the third quarter of the first Christian century. It seems to have served as the basis, or framework, of the first and third Gospels, which probably had their origin somewhere in the seventies and eighties of the first century. The three have received the name of synoptic Gospels because of their common character and sequence of events. The Gospel of Matthew adds to the material in Mark a considerable body of the teachings of Jesus, chiefly gathered in three collections—the instructions to the twelve, the parables, and the apocalyptic discourse. The Gospel of Luke adds still further material, notably the Perean section. The fourth Gospel is of a totally different character, apparently less concerned with the sequence of events in the ministry of Jesus, and is less a biography than a commentary on the life of our Lord. Its atmosphere is that of the second century and the problems which confronted the church in that later time.

The number of the Gospels has no relation to the apostles. In fact only two of the Gospels lay any claim, even by tradition, to apostolic authorship. The New Testament gives no hint as to the later lives and ministries of the apostles as a body, although tradition has attempted to supply several of them with areas of work and literary productions. None of the Gospels come to us with any primary claim to authorship. Early Christian tradition has associated the names of the four evangelists with the four Gospels. Whether the relation of the apostle Matthew to the first Gospel is primary or secondary is one of the problems of criticism. Early tradition, embodied in the writings of Papias, affirms that the Gospel of Mark was the written record of the preaching of the Apostle Peter. The third Gospel, manifestly by the author of Acts, has been generally accepted as the work of Luke, the friend and companion of Paul. The association of the fourth Gospel with the apostle John rests upon only traditional basis, and is regarded as improbable by most modern scholars. The name John, or Johannan, was common in the New Testament age. It may well have been the work of a Christian teacher of that name, probably living in Ephesus, and dealing in a reflective and interpretative manner with the story of Jesus, already embodied in various documents.

There was a natural tendency on the part of Christians during the early centuries to associate writings of an apostolic character with the apostles. This may account in part for the current belief in the apostolic origin of the first and fourth Gospels. Moreover, there was the tendency to produce writings dealing with the life of Jesus and assign them to members of the apostolic group, as in the cases of Peter, Paul, etc. The church in the early centuries had no fixed canon of apostolic writings. Various important churches appear to have had their own collections of Christian documents. These often included works which were later judged pseudographs and rejected from the list. Gradually the churches came to depend upon the collections of scripture made by noted scholars and churchmen, like Origen and Tertullian. The church councils, notably those of Trent and Constance, ratified the judgment that had been reached by Christian scholarship through the centuries, and pronounced the twenty-seven documents we now have in the New Testament as "canonical." H. L. W.

NEWS *of the* CHRISTIAN WORLD

Beer Openly Sold in Kansas

And State Will Vote on Repealing Prohibition Section of its Constitution—Fusion Campaign Launched

(Correspondence from Kansas City)

KANSAS CITY, Feb. 3.—What has Kansas done about the liquor problem? Kansas still has unchanged in the constitution the prohibition amendment adopted in 1880. On the statute books the "bone dry" law adopted in 1881 and revised in 1923 is still to be found.

The Kansas legislature in its regular session, January 1933, refused to take action for a popular vote on the repeal of the 18th amendment. In the summer of 1933 after the federal law authorizing the sale of 3.2 beer had gone into effect, dealers in Kansas came out in the open with the sale of 3.2 beer. The courts held that since the "bone dry" law did not define an intoxicating liquor in terms of percentage of alcohol it was up to the jury to determine whether any alcoholic liquor which had been sold was in fact intoxicating. It has proved impossible to get juries to agree that 3.2 beer is intoxicating and as a result beer is now being sold openly throughout Kansas.

A special session of the state legislature meeting in the fall of 1933 had before it two measures. The first of these was a move to legalize 3.2 beer and to tax it. This bill failed to pass. The legislature feeling that the people should settle the basic matter of prohibition of all intoxicants therefore decided as a second measure to submit in the next general election a proposed amendment to strike out prohibition from the constitution of Kansas. The dry forces approved of the killing of the beer bill, and also approved of the proposed submission of the amendment. The members of the Emergency Prohibition committee have organized the state and are confident that they will carry the referendum election. Meanwhile, although trains entering Kansas will cease selling liquor when they cross the state line, beer continues to flow freely in Kansas.

* * *

Kansas Section of National Youth Movement Finds Voice

The new non-partisan citizens organization of Kansas City found voice recently when at a mass meeting in Ararat temple it demanded "a transformation of Tammany's smashup by the victorous LaGuardia fusion ticket in New York into a victory over what speakers termed Kansas City's 'own Tammany' organization." More than 3,000 people cheered the speakers as they presented the prospect of a fusion victory here next spring. The great number of young people present seemed to justify the name "youth movement" and Mr. Langdon W. Post of New York who was called to this city to tell the youth movement something of the victory of fusionism in the ousting of Tammany, urged Kansas City to "follow these young people who will lead to a glorious victory."

The platform of the movement appears to point in the direction of "honest government as an aid to Christian living." The four planks are: (1) Drastic cuts in the cost of city government—real economy without impairment of the services or credit of the city; (2) immediate dissolution of partnership between local government and organized crime—elimination of politics from the police department, etc., and immediate driving out of all "public enemies"; (3) elimination of favoritism from the public service—awarding of contracts for services, supplies and public works to the lowest and best bidders; (4) honest enforcement of the city charter and all laws—dedication of the government to the service, protection and general welfare of all the people and not to the benefit and enrichment of a few.

* * *

Race Relations Conference

Under the auspices of the Interracial commission of the Kansas City council of churches there is projected a conference "Toward the understanding and improvement of race relations—employment, housing, health." This conference grew out of the feeling that "to improve the relations between races requires not merely good will and kindly sentiment, but understanding and knowledge." Thus in the conference "facts will be presented on which a practical program of interracial activity may be intelligently projected." The guest speaker will be Dr. T. Earl Sullenger, director of the department of sociology at the municipal university of Omaha. Dr. Sullenger, who is the author of several text books in sociology, has studied the problem of the Negro and offers a course of study in economic trends in Negro life and social determinants in Negro delinquents.

* * *

Experiment in Student-Faculty Cooperation

During the past five months the College of Emporia, Kansas, has been conducting an interesting experiment in student-faculty cooperation. A committee of three faculty members and three students selected by the president and the student commission have had complete charge of planning the chapel programs. As formulated at the beginning of the year the plan was designed to produce a unified and enriched program. This has been accomplished through the provision of specific types of program for certain days of the week. Tuesdays were given over to the distinctly religious worship services conducted by faculty members and outstanding ministers from the community. On Thursdays popular talks by the faculty members relating to their own special fields of interest were presented in keeping with the general theme of the year, "Widening Our Horizons." The Saturday chapels were devoted to music recitals by students in the music department and to addresses by distinguished "guest speakers."

IVAN G. GRIMSHAW.

Demand New Dry Leadership

Ohio Pastor's Convention Shows Resentment Against Anti-Saloon League—Conscience Rights for Students

(Correspondence from Ohio)

COLUMBUS, Feb. 3.—Whether because it actually was marked by fewer sensational pronouncements or because "advanced" social thinking on the part of ministers—or of "brain trusters" or the man in the street—is less unusual today, the 15th Ohio Pastor's convention, just held by the Ohio council of churches, produced fewer headlines than in some previous years. At the same time the consensus among the 680 ministers who registered seemed to be that the convention, with a program built on the theme, "Our ministry in the new era," was one of the most profitable in years. The attendance was 200 greater than last year.

The present live issue of military training at Ohio State university and the future of anti-liquor agitation attracted special attention. The drill question had been brought to prominence shortly before the convention by the suspension of seven Ohio State students whose pleas of conscientious objection had been rejected by an examining committee (which, however, did excuse some 20 "approved" conscientious objectors). And liquor control always is a live issue in Ohio, home state of the Anti-saloon league, and in Columbus, located in the same county with Westerville, the league's national headquarters.

* * *

Conscience Issue Overshadows University Military Drill

Resolutions on military training stressed the issue of conscience as a thing of vital concern to the churches, regardless of the views of individual members and groups on the specific issue of drill in colleges. They pledged the ministerial group to organize a statewide campaign against compulsory military training, to demand due consideration by university authorities for documentary and personal evidence in support of students who suffer because of their conscientious scruples. The state conference of church women, held at the same time, urged that drill be made optional. In a letter to President George W. Rightmire of the university, the women's group said:

"In our churches we are teaching our young people to reach their own conclusions through independent thinking and to be steadfast in following the dictates of conscience. Since it is extremely difficult to devise a method by which the sincerity of individual conscience can ever be justly measured, we recommend that military drill be made optional."

* * *

Anti-Saloon League a Storm Center

Spirited discussion arose when the convention's temperance committee brought in

a report containing a statement that the Anti-saloon league "has outlived its usefulness" and that the dry forces of the country should be reorganized under leadership of an educational type. For this the convention substituted a statement reading: "The Anti-saloon league has accomplished marvelous things. It has contributed much to the cause of society." The amendment went through without opposing votes but with audible murmurs of objection. This correspondent heard one man remark, *sotto voce*, as the altered report was adopted, "Why not tell the truth?"

The amendment followed a plea from Dr. Howard Hyde Russell, aged founder of the Anti-saloon league, beloved by hundreds of Ohio ministers, who asked for "the elimination of the sentence of death to the league." The wets would applaud this action, it also was argued.

In support of the original statement, Dr. F. Howard Callahan, Cleveland Methodist pastor, declared: "The weakness of the dry cause in the past few years has been the reluctance of the Anti-saloon league to yield to reorganization." "It is a mistake," Dr. Russell asserted, "to say that we have not been willing to consider reorganization." He told of plans for a league meeting in Philadelphia Feb. 28 and March 1, to which 25 denominations have been asked to send delegates to give the league "a new mandate from the churches." "I am in favor of a new name for the league and shall propose one at the meeting in Philadelphia," Dr. Russell said. Dr. Charles Ryan Adams, of Springfield, headed the temperance committee.

* * *

NRA Praised and Criticized

In adopting a social service report, the convention commended President Roosevelt "for his sincere efforts for the betterment of our social and economic state." Various phases of the recovery program were praised, with the qualification that the NRA and some others fall short of the desired goal.

"We hold that only the application of the Christian standards of ethical human relationships, motivated by belief in Almighty God, can save our nation from a further social and economic debacle," this report said.

Laws for eugenic sterilization and for federal control of motion pictures were advocated.

Reinhold Niebuhr in a convention address referred to the "new deal" as "ephemeral." "I'm all for the new deal as long as it lasts, which won't be long," he declared, expressing the view that industry cannot absorb the unemployed with the cessation of government projects. "It took feudalism three centuries to die, and it will take modern capitalism at least one century," Dr. Niebuhr said.

* * *

New Officers Elected

Dr. Hugh Ivan Evans, pastor of Westminster Presbyterian church, Dayton, was elected chairman of the pastors' convention for 1935. Dr. Levi G. Batman, Disciple minister, Youngstown, presided this year; Rev. Harry Trust, Congregational, Mansfield, was elected chairman last year but left the state before this year's convention to head Bangor seminary, in Maine. Sessions of the convention are always held in Columbus, the state capital. The pastors will reassemble there next January.

* * *

Oxford Groups Represented

The Oxford group movement won much attention in Columbus during the week. Dr. "Sam" Shoemaker, leader of the group, headed a party of a dozen or more adherents who conducted one of the evening programs of the pastors' convention, offering a series of personal testimonies, and who conducted a similar meeting for some 300 invited guests, Columbus residents, at a hotel assembly room after the close of the convention. Dr. Robert Reed, Columbus Presbyterian pastor, who has been interested in the group movement for several years, was instrumental in bringing the party to Columbus.

Many of the group members volunteered testimony as to what the new movement had done for them. Some of them told of some of the personal "changes" in their principle of divine "guidance."

VINTON E. MCVICKER.

Religious Book Club Choice for February—

Reflections on the End of an Era

by Reinhold Niebuhr

author of "Moral Man and Immoral Society"

The basic conviction which runs through these reflections is that the liberal culture of modernity is quite unable to give guidance and direction to a confused generation which faces the disintegration of a social system and the task of building a new one. A few of the chapter headings indicate the stimulating and provocative nature of the book:

The Life and Death of Civilizations
Prophecy of Doom
The Brief Glory of the Business Man
The Social Struggle in America
The Liberal Spirit in Morals
The Assurance of Grace
The Individual and Individualism
Christian and Bourgeois Individualism
The Conflict Between Christianity and Communism
The Political Realism of Christian Orthodoxy

316 pages. $2.00

Other Recent Religious Book Club Selections:

God at Work: *A Study of the Supernatural* *by* **William Adams Brown** $2.50

And the Life Everlasting *by* **John Baillie** $2.50

The Plain Man Seeks for God *by* **Henry P. Van Dusen** $2.00

The Meaning and Truth of Religion *by* **Eugene W. Lyman** $3.50

at all bookstores

Charles Scribner's Sons, New York

Youth Chooses Sermon Topics

Selects Six Questions for Pulpit Answer —Church 90 Years Old—Give Rabbi Unprecedented Farewell

(Correspondence from Pittsburgh)

PITTSBURGH, Jan. 24.—It was smart of the Rev. C. Marshall Muir, of the Bellefield Presbyterian church, to gather his young people about him and invite them to ask questions. It is not every preacher who does this. Too many simply turn the old barrel upside down and hand out some medieval junk. Under the general title of "Twentieth Century Conflicts," the following six themes were decided upon: "Is There a God?" "Is There a Conflict Between Science and Religion?" "How Can We Attain Mental Health?" "Why Have Denominations?" "Do We Have to Take Christianity?" "Would Jesus Recognize Present Day Christianity?" The minister observes: "These young people are living at the cutting edge in morals and religion today. They know what people want to hear from the pulpits. They know what questions a minister should answer from the pulpit." My guess is that 99 of every 100 young persons would select substantially the same subjects. One wonders how much the older mind dominated the younger! But the themes are timely and I should like to hear the answers.

* * *

Ninety Years

Rev. Norman C. Millison celebrated the 90th anniversary of the founding of his local church, the First Evangelical, last week. Bishop John S. Stamm of Kansas City preached on Sunday and Bishop John F. Dunlap of Cleveland, during the week of festivities. On Jan. 10, a testimonial dinner was given Mr. Millison. Eight of his brother ministers, representing various denominations, spoke. They were Dr. Hugh Thomson Kerr, Dr. George C. Fisher, Dr. Stuart Nye Hutchison, Dr. George A. Long, Dr. Schuyler P. Garth, Dr. Richard B. Johnson, Dr. P. W. Snyder and Dr. John Ray Ewers. It was an occasion of much mirth and hearty congratulation. Dr. Millison is a most companionable and likable fellow, given to athletics and door-bell ringing. He, also, can preach! He has been pastor for 11 years. He believes in picking his members by hand. He does not play for crowds. He is a pastor. He would rather have 600 high-class members than 1,600 "run-of-the-mine." Outside my own group, I never saw a better-looking, happier and better behaved crowd of church people. They look as though religion agreed with them—and you can't always say that.

* * *

Rabbi Goldenson Leaves Our City

No departing priest, rabbi or preacher ever left Pittsburgh after so many and so lavish receptions, services, dinners and elaborate leavetakings, as Rabbi Samuel Goldenson, who has gone to Temple Emanuel, New York. Bishop Mann and Dean Moor arranged a civic service in the Episcopal cathedral, Sunday evening, Dec. 31. "Prophet," "philosopher," "philanthropist," "benefactor," "friend," "reformer," "teacher," "a second Amos," were a few of the names this good man was called. There was no anti-semitism in his farewell—only good will and sincere love. We learn that Rabbi Freehof of Chicago is to be his successor.

* * *

Welfare Fund Fails

Neither threats, prayers, tears nor rage could bring the welfare fund through with flying banners. About $700,000 just could not be secured, although $2,100,000 was raised. The feeling grows that welfare charity is not the best way to handle unemployment. Men and women must *work*, if they are to eat. Wholesale charity is at an end—now it is the CWA. This is a deep mood in our city. We predict the end of begging and indiscriminate giving.

* * *

University "Y" Stages Successful Conference

Of conferences there is no end, but W. W. Mendenhall, secretary at the University of Pittsburgh, knows how to set up something different and more vital. 135 delegates from 17 different colleges met on the Pittsburgh campus, Jan. 12-14. They arranged a model disarmament conference; they discussed capitalism, communism, fascism and socialism. At the end a symposium was held on "what to emphasize in finding America's way out."

Former Gov. William E. Sweet of Colorado was easily the outstanding speaker this year. His subject: "What values of the capitalistic system must be preserved?" —and was that a clever way to state it! He also addressed the famous Hungry club, and Mr. H. P. Withrow, a civic leader, invited 300 leading business men to be his guests at the Duquesne club (most exclusive club in Pittsburgh) where, we understand, the governor took off his gloves and told them two or three things. He wholeheartedly, we believe, endorsed the NRA and no mistake.

Kirby Page left a profound impression as he showed the place of religion in a changing world. No student could fail to realize the indispensable place which religion always has in social reconstruction. Other speakers were Y secretary Francis A. Henson of New York, Mr. M. Stancati, attorney to the Royal Italian consulate in Pittsburgh, on "fascism," and Dean N. R. H. Moor of Trinity cathedral.

JOHN RAY EWERS.

Dr. Phelps Considers Modern Fiction

Writing in the January Scribner's, Dr. William Lyon Phelps has something to say of current fiction: "If a man living on another planet received the new novels and plays published on the earth in English, and if all he knew or could surmise of human life were confined to such reading, he would probably believe that our world was the equivalent of hell. He would not believe there were many happy or joyous lives, or innocent delight and merrymaking. . . . Furthermore, if from the same sources of information he attempted to appraise our standards of morality, he would not believe there were any persons who combined intelligence with respectability."

La Guardia Balked By Legislature

Democrats Refuse to Grant Mayor Authority to Reduce City Costs—Council Against Big Navy

(Correspondence from New York)

NEW YORK, Feb. 3.—Our new city administration is having a most difficult time in getting the legislative action at Albany necessary to make its economy program possible. Although Gov. Lehman appealed to the legislature in a special message, the mayor's emergency economy bill failed to secure the two-thirds majority necessary. This result came about because of the opposition of the democratic members of the assembly who were intent on putting Mayor LaGuardia "in a hole." The mayor is appealing over the heads of the legislators to the people and there is a disposition on the part of democratic legislators to come to some terms with him. One of the most difficult features of the whole situation is the fact that the previous administration so tied up the city to the demands of the bankers that it is going to be hard to reduce city expenditures without cutting the pay of really hard working and worthy city employes. The fusion administration has a rocky road ahead as it struggles to pry loose the intrenched grafters and trim the finances to the limits of the straight jacket the bankers imposed. However, our new mayor is a fighter and he has skill as well as energy.

* * *

Men's Bible Class Brings Police Reform

Out in the suburbs of Mount Vernon the Men's Bible class of the First Methodist church some time ago initiated a secret investigation of gambling conditions. Their investigation has now resulted in a shake-up in the police department of the town. The Bible class is headed by the pastor, the Rev. Ortho F. Bartholow. One of the members of the class, Ransom Caygill, has been sworn in as the new commissioner of public safety. Mr. Caygill says that "from this date gambling in this city will die a natural death."

* * *

Reception for Lord Marley

Lord Marley, vice-chairman of the British house of lords and member of the labor party, is to visit this country next week. Lord Marley is chairman of the World committee to aid victims of German fascism, and in recognition of his services in this cause the American committee against fascist oppression in Germany is tendering him a reception next Wednesday. Among those serving on the reception committee are Dr. John Dewey, Prof. Edwin R. A. Seligman and Dr. Henry Moskowitz.

* * *

Conference on Protestant Social Work

The Home Missions council and the Federal council of churches are uniting in a call for an all-day national conference on Protestant social work to be held here on March 6. At a preliminary conference

of persons interested in this subject a short time ago it was felt that it was imperative that some policy should be worked out by our Protestant churches as to the proper relationship between church social work and public relief and assistance. Many of our most active Protestant social workers have come to feel that Protestant social agencies do not have an adequate voice and influence in community undertakings because of lack of coordination and that those for whom they care are therefore put at a disadvantage. The coming conference will deal with this and kindred questions.

* * *

Issue "Crisis Leaflets"

The Methodist federation for social service at 150 Fifth avenue has issued a series of timely leaflets. These have such arresting titles as "Do you know what has happened?", "Do you want fascism?", "Can the profit system be repaired?", etc. They may be obtained in large or small lots at a cent apiece and less. This is the kind of tract for the times that many pastors have been wishing for.

* * *

Report of Social Service Exchange

The annual report of the New York social service exchange of the Welfare council just issued makes significant reading. With a fiscal year running from October to October it is interesting to note that the number of case clearings has dropped from 902,686 in 1931-32 to 712,428 in 1932-33. The average number cleared per day last winter was about 500 whereas this past December showed only 270. This would seem to indicate that the general situation in our city is somewhat better than it was a year ago. The social service exchange has 24 regular workers and nearly 100 emergency workers.

* * *

Federal Council Opposes New Naval Construction

At a meeting held here on Jan. 26, the executive committee of the Federal council of churches adopted a statement severely criticising the administration's naval construction policy. The statement points out that "this program of naval expansion will tend to develop in our own and other countries a state of mind that will make difficult if not altogether impossible a general reduction of armaments by international agreements." In another statement issued the same day the committee reaffirms its conviction that civil educational institutions should not make military training compulsory. To quote: "We believe that in institutions where military training is compulsory students having conscientious scruples against military drill should be permitted to continue their studies and that in those cases where such students have been suspended they should be immediately reinstated and given the opportunity to resume their studies."

EDMUND B. CHAFFEE.

Einstein Gives His "World View"

Prof. Albert Einstein's newest book is being published this month by the Querido Publishing house, the center of activities of the German literary emigres. It appears first in German, and is entitled, "Mein Weltbild" (My World View.)

Oppose Doctor's Views on Virtue

Richmond Pastors Declare Dr. Collins, Famed Neurologist, Points Toward Jungle—Educator Passes

(Correspondence from the Southeast)

TAMPA, Jan. 24.—Evangelical ministers of Richmond, Va., recently joined lances in a spirited attack on the views of Dr. Joseph Collins, neurologist and noted author. Speaking in the capital of the old dominion, Dr. Collins had described "virtue" as perhaps more of a hindrance than an aid in the solution of modern social relations. The Times-Dispatch of Richmond declared that Dr. Collins' views on sex, marriage and virtue as held in the Christian conception of life, "drew a complete blank on approbation." The ministers, speaking through Rev. John A. McLean, jr., president of the Ministers' union, held that Dr. Collins' views constituted a complete denial of the experience of the human race and would ultimately mean a return to jungle morals and finally to the destruction of civilization.

* * *

Dr. Jones Speaks to Capacity Audience

Dr. Stanley Jones spoke in Richmond, Jan. 13 in his tour of the southeast. He delivered an address to a capacity crowd at Union theological seminary chapel. Bishop Collins Denny introduced the missionary. He speaks in Atlanta and in the leading cities of Florida in connection with the annual Florida chain of missionary assemblies.

Dr. Jones declared that there were two movements today that caused Christians to rethink their position in the modern world. He named the Gandhi movement of spiritual resistance and communism. While giving no approval to the methods of these movements in many cases, Dr. Jones believes their aim is in accord with Christianity.

* * *

Atlanta Would Entertain Next Baptist World Meet

Atlanta is making a bid for the 1939 Baptist world alliance. Church and civic leaders of the city have pressed the advantages of Atlanta for such a meeting and are confident that the congress will accept the invitation at the meeting this summer in Berlin. The Atlanta bid is entered against invitations from Shanghai, London and Rio de Janeiro for the Baptist world fellowship gathering which occurs every five years. The world alliance is meeting with much opposition in its attempt to assemble at Berlin this year.

* * *

Stanley Jones Leads in Condemning Lynching

Tampa Protestant pastors and representative laymen, assembled in a conference with E. Stanley Jones Feb. 1, passed strong resolutions condeming the recent lynching of a Negro here by a mob and pledged the governor and the officers of the county the hearty support of Christian sentiment in this city in the prosecution of the members of the mob. Sentiment has run high against lawless violence in this city for the past ten days. Outspoken condemnation of the crime has come from nearly all the church leaders, social and educational groups and from leading citizens individually. Lynch-

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ings will not be condoned in Florida, the governor declared following his investigation of the act.

* * *

Baptist Leader Dies

Dr. T. B. Ray, for 27 years executive secretary of the Southern Baptist foreign mission board at Richmond, Va., died recently. He had written several books on the foreign mission work of Southern Baptists and was an executive of unusual gifts. He was a native of Kentucky.

* * *

PWA Funds to Build University Unit

The University of Virginia will erect a magnificent engineering group of buildings soon at a cost of $379,000. The buildings, which will follow Jeffersonian architectural lines, will cover 300 square feet and will house the growing engineering school of the university. The money for the erection of the buildings was granted the university by the Public Works administration.

* * *

Unite for Communion

The Protestant churches of Durham, N. C., united in a union communion service at the First Presbyterian church on the last Sunday afternoon in the old year.

* * *

Seek Liberalizing of Sunday Laws

Richmond, Va., is now the scene of a battle over Sunday laws. The recent declaration of Senator Layman before the general assembly calling for drastic modification has greatly strengthened the cause of "open Sunday" advocates. The present law forbids Sunday movies, baseball, boxing bouts and racing, and bills for the repeal of the blue laws are being introduced at this time. It is asserted that the majority of the citizens of the state consider the sabbath observance laws too strict. The southern cities seem to be turning to modification of Sunday laws.

* * *

Oxford Groups Press Efforts

The Oxford groups held meetings in Richmond recently. The attendance was large and interest bordering on sensation was felt. The "groupers" have covered the southeast with conferences rather thoroughly, but little of a permanent nature seems to remain in their wake.

* * *

Florida Holds Annual Missionary Assemblies

Florida is now crowded with visitors from all over the United States and Canada and the annual chain of missionary assemblies opened this week in Orlando. The sessions continue in Florida's leading cities and towns through Feb. 15. Dr. E. Stanley Jones is the leading speaker of this year's program with Bishop William N. Ainsworth, Rev. Oscar Buck, Mrs. Esperanza A. Cuyugan, brilliant Filipino woman, Mr. William T. Ellis, writer, and others appearing.

* * *

President of Stetson University Dies

In the sudden death of Dr. Lincoln Hulley on Jan. 20, Stetson university loses its guiding spirit and the state of Florida suffers the loss of a great citizen. Dr. Hulley had been president of the Baptist institution in DeLand for 30 years and under his tireless personal supervision the school has grown and prospered.

Dr. Hulley's career embraced many activities. He was educator, editor, banker, minister and legislator. He was often urged to run for the United States senate. In every field of endeavor he was successful to an unusual degree and the strength of his leadership has been felt in almost every phase of the moral development of the state. Dr. Hulley was born in Camden, N. J., 68 years ago. He was ordained in 1893 and held important pastorates in the Baptist denomination in Philadelphia and Baltimore. He was admitted to the bar in 1910 and served two terms in the state senate. He was the author of a number of books. The burial was in a niche in the chimes tower of the university.

* * *

Roger Babson Speaks at Evangelism Conference

Tampa churches were refreshed with evangelistic zeal when the Federal council's evangelism team under the direction of Dr. Jesse M. Bader, secretary, held a one-day conference here on Jan. 16. The attendance surpassed all the conferences held by the team including New York, Washington, Richmond, Charleston, Charlotte and Jacksonville. Four sessions were held.

Mr. Roger Babson was the chief speaker and presented the facts of an investigation of 1,000 churches concerning attendance. He declared that about one-third of the membership were regular in attendance. He stressed the need of a more vital preaching that deals with life and this world. He recommended extreme care in the preparation of worship programs, stressed the need of beauty in worship and concluded with an emphatic assertion that the churches that were succeeding today are the churches of a clearly defined policy and program. He said: "It doesn't matter if it is a conservative or a liberal church; the success depends on the strict pursuit of the policy."

Dr. E. H. Rawlings, Nashville, Tenn., and Dr. C. R. Stauffer, Atlanta, Ga., were members of the team.

* * *

Greek Prelate Visits Southern Churches

Archbishop Athenagoras, prelate of the Eastern Orthodox church in North and South America, was recently visiting in the southeast. He held services in Atlanta and Tampa and officiated at the picturesque Epiphany celebration in Tarpon Springs, Fla., where the largest Greek colony in the south resides. The archbishop said America had much to be proud of, but that she was destined to realize her mission among the nations in spiritual leadership.

* * *

Citizenship Institute

Emory university, Atlanta, is holding its seventh annual Citizenship institute, Feb. 12-16. Dr. Stewart Rice, assistant director of the census bureau, Pierre de Lanux, director of the Paris office of the League of Nations, and former Gov. Chase Osborn of Michigan are on the program.

ADIEL J. MONCRIEF, JR.

Force Prison Head to Resign

Newspaper Agitation Ends Service of Leader in Prison Reform—Bishop Perry Exhorts Churches

(Correspondence from New England)

BOSTON, Feb. 1.—The Prison colony, established at Norfolk, Mass., a few years ago, was hailed as a forward step by penologists throughout the country. The intolerable crowding at the antiquated Charlestown prison could be relieved. A discriminating treatment of criminals would be rendered possible. But from the beginning there has been opposition, due to popular prejudice and ignorance, played up by sensational newspapers, politicians who find it easier to appeal to fears and passions than to the intelligence of their constituents, and possibly some who hope for more profit from the old bastile type of prison. Walls, which experts did not regard as necessary, were demanded by public sentiment in neighboring towns. Today, every idealistic institution seems to call forth dislike and suspicion. Newspaper headlines this morning revealed the bias: "Gunman, protege of social workers, transferred from Norfolk."

Scandals in prison administration are not rare. For the last year, it has seemed as if some were seizing upon every possible occasion to accuse the management of the Prison colony. This culminated recently in the accusation that its superintendent, Howard B. Gill, had altered records. He explains that, in accordance with usage in prisons, he promised that if the leaders in an attempted escape would voluntarily confess, it would not be recorded against them; and that he ordered the removal of an entry which a subordinate made in violation of this promise. His resignation has been asked and given, pending a report on conditions by Francis X. Hurley, state auditor. Edward R. Cass, secretary of the American Prison association, says: "I believe in Mr. Gill and the experiment at Norfolk. Defects appear in all beginnings. Massachusetts, which might have lighted the way, is sacrificing the future to politics and mass prejudice." Only where administration is completely removed from politics and put under rigid civil-service rules, as now at Sing Sing, is progress possible.

* * *

Bishop Perry Appeals for "Recovery In the Spiritual Realm"

The presiding bishop of the Protestant Episcopal church, Rt. Rev. James DeWolf Perry of Rhode Island, announces that "a spiritual movement, rehabilitating and regenerative, 'The Church-Wide Endeavor of 1934'," has been started in response to his summons. "The aim will be to reach every man, woman and child of the church with a fresh statement of the purpose of God and an appeal for the reinstatement of that purpose in their lives." "Let flames of faith, conscience and devotion burn with a new light! The sign of promise in the world today lies beyond material recovery. The only reconstruction which will last must rest upon foundations in conformity with God's purpose."

This is not the only attempt at spiritual awakening. "The Spiritual Life Committee" of the Everett, Mass., Federation of women's church societies, Mrs. Nellie W. Grant, chairman, is securing signatures to cards, avowing "the purpose and rule of life, to covet the privilege of meeting my Lord, and to commune with him at the Angelus hour, 9 a. m." A "greeting and suggestion," given to each who signs, says: "May there come to you renewed strength of purpose, that will carry you victoriously through the day, whatever testing comes!"

* * *

New Equipment and Methods In Rhode Island

The Village church of Kingston, R. I., is located opposite the main entrance of Rhode Island state college with its 900 students. A student fellowship has been developing for years under the leadership of the pastor, Rev. Harry S. McCready. To house its activities, an historic dwelling next to the house of worship has been secured and remodeled to provide ample accommodations for student gatherings and other parish activities. Generous contributions from the community and the Rhode Island Congregational conference made possible an expansion of a ministry in which there is nothing sectarian. It is significant that Jewish and Roman Catholic students are cooperating heartily in many of its activities.

Eighty leaders of Congregational-Christian young people recently met in Central church, Providence. The program consisted of a typical worship hour prepared and conducted by one society and a model discussion conducted by young men from different groups. The risk of such attempts was realized, but they were rewarded by great success. Cyril Sargent, a student in Brown university, is president of the young people's division of the state conference which sponsored the meeting. The conference is now arranging four district gatherings covering the state "to enlist creative lay initiative in building the kingdom of God," to be led by Mr. Donald A. Adams, chairman of the National Laymen's Committee.

* * *

Examples of Growing Understanding And Cooperation

The New England division of the religious Education association is arranging a convention in the assembly room of the state house, Concord, N. H., Feb. 24. President Franklin W. Johnson of Colby college, Me., Dean Henry H. Meyer of Boston university, Rabbi Harry Levi, and Rev. Michael Ahern of the Jesuit college, Weston, Mass., will be among the speakers.

At Ford Hall, Jan. 21, Rabbi Mordacai M. Kaplan of the Jewish theological seminary of America, definitely appealed to the Hebrew scriptures in behalf of "socialization." "The law of Jehovah, transmitted to the people by the prophets, was against the concentration of wealth. Peaceful socialism proceeds in the line of Jewish religious thinking. Marxism takes over the outworn theory of a cataclysmic destruction."

* * *

And So Forth

The New England regional committee on social relations (Congregational) has sent a resolution to the six thousand pastors of the German Emergency federation, expressing admiration of their stand. "We have been strengthened, and the more deeply resolved not to permit the secular authorities to take over *our* consciences, as has been attempted, e.g., in the Macintosh case."

The chairman of this committee, Prof. Ralph Harlow, of Smith college, has been touring the colleges of North Carolina, at the invitation of white and colored faculty members, addressing several interracial groups and being invited to preach and broadcast in the largest Methodist church of Raleigh.

The Massachusetts commission, Sen. Henry Parkman, jr., chairman, reports that the five manufacturing New England states, with New York and Pennsylvania, have assented to interstate agreements to secure uniform laws governing wages, hours, child and female labor, unemployment reserves and workmen's compensation—thus pointing the way to the elimination of the objection of interstate competition. E. TALLMADGE ROOT.

Dr. Koo Finds British Student Hostile to War

Dr. T. Z. Koo, who has been in England recently under the auspices of the Universities China committee, reports that he was impressed, in his conversations with students in England, with their increased interest in the question of war and peace. "It is not," he says, "that there are more pacifists among young people, but that they are determined that they will not go blindly into a war that is made for them.

Two Denominations Will Unite Next June

The organic union of two denominations, the Reformed Church in the U. S. and the Evangelical Synod of North America, will be effected in June. Arrangements for consummating the union at Cleveland, O., June 26, 27, are now being made by the commissions on union of the two churches of which Dr. George W. Richards, president of the Reformed church seminary at Lancaster, Pa., and Dr. L. W. Goebel, Chicago minister, are the respective chairmen. Both denominations are outgrowths of the Protestant reformation in Europe. The Reformed church has more than 1,700 congregations, largely in Pennsylvania and Ohio; the Evangelical synod has about 1,300 congregations, largely in Illinois, Indiana and the southwest. The new denomination, to be known as the Evangelical and Reformed church, will be represented in almost every state.

E. T. Ramsdell to Preach at American Church, Berlin

Rev. Edward T. Ramsdell has been given a leave of absence by the Federated church at Capac, Mich., and will go next month to Germany where he will preach at the American church in Berlin, while the pastor, Rev. Ewart Edmund Turner, is on a lecture tour of American colleges and universities. Mr. Ramsdell and Mr. Turner were classmates at Boston university school of theology.

Dr. Covert to Retire from Education Board

Dr. W. C. Covert will close his work as general secretary of the Presbyterian board of education next October, at which time he will have reached retirement age.

Britain Mourns Lord Halifax

Sanctity of Anglo-Catholic Leader's Life Nationally Recognized—Government on the Defensive

(Correspondence from England)

LONDON, Jan. 24.—It is reported that Cardinal Mercier of Belgium, when he was dying, sent for Lord Halifax, saying to those about him, "I wish I was as sure of heaven as that great saint, Lord Halifax." That estimate of the leader of the Anglo-

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catholic party who died last week is shared by our people of every school of churchmanship. Lord Halifax had that rare and unmistakable quality of character which is called sanctity. The reverence given to his memory is not due to his length of years; his was not simply the sanctity of old age; fifty years ago he showed the same marks of the saintly life. Nor is this reverence due to his passion for union with Rome; this is not shared even by all his fellow Anglo-catholics, still less by other churchmen. Lord Halifax was so evidently a single-minded man that those who differed from his views could not fail to see the holiness of the man himself who was well described as the Bayard of the Anglican church.

In his youth he became a friend of King Edward VII, the prince of Wales as he then was; Queen Victoria, who was anything but a Catholic, strongly approved of this friendship. King Edward, who had friends of many kinds, retained to the end his affection for Lord Halifax and kept by him a book of devotions which his friend had given him. Charles Wood, as he was called, put from him all the promise of a political career and lived for his church. He remained a layman with a remarkable grasp of theology; he was a Catholic in doctrine and most definitely anti-modernist. He never tried to put his beliefs cleverly or to make debating points; he spoke and wrote without fear of criticism or opposition simply what he believed. His attempts in the 1890's, and later after the war, to promote a closer fellowship with Rome ended in failure. I imagine that this, though it grieved him, did not shake in the least his convictions. He wanted reunion with Rome, not in the least because he doubted the validity of his Anglican church. If Rome would not grant this, he must accept the situation and wait till Rome should be led to change its mind on this matter.

It must be forty years since he spoke on "other-worldliness" in a Sunday afternoon meeting in a free church in the East end. There is no doubt that this Yorkshire man, living the life of a country gentleman, riding to hounds, entertaining his friends for the Doncaster races, was a man of sanctity whose life was hidden with Christ in God. In his son Lord Irwin, the former viceroy of India, and the present minister of education, the same strain is prolonged. The Indians were quick to discover in him a man of deep religion.

* * *

The Government Takes The Field

The leaders of the national government have made a program of public meetings for themselves in order that their case shall be defended before the people. Like the wicked tiger being attacked, they defend themselves. The prime minister spoke last week at Seaham. He is proceeding now to Leeds. Mr. Baldwin is to speak at Preston. Sir John Simon at Sheffield. Mr. Chamberlain at Newcastle-on-Tyne. It cannot be said that the prime minister was very happy at Seaham. Since the Fulham election the government supporters have been uncomfortable. There is on the one hand a strong feeling abroad that this country ought not to become involved in military intrigues and on the other side there are diehards who advocate an increase of armaments, especially in the air. The national government has within its ranks many of these diehards, but they cannot be called strong supporters and are straining at the leash. Mr. MacDonald cannot find his leadership an easy one, yet he believes that his mandate is not exhausted and he proposes to go "on and on and on" in his work. It is certainly high time in their own interests that the spokesmen of the government should give an account of their stewardship.

* * *

Lloyd-George on Democracy

Mr. Lloyd-George has put cogently his faith in democracy. "During the war the democracies of Britain, France, Italy and America survived every trial and overcame every difficulty, enduring to the victorious end. Dictatorships, not based on the will of the people, crashed and crumbled on both sides. Why, therefore, lose faith in the capacity of free institutions to solve our economic difficulties now?"

* * *

Two New London Pastorates

Last week with every promise of a strong ministry the Rev. William Paxton began his work at Union chapel, Islington, a great Congregational "cathedral" in former days, latterly somewhat deserted. Mr. Paxton is a Scot, coming to London from Liverpool with a fine reputation for bold and effective service. He is beginning his ministry in the right spirit with courage and confidence and a warm-hearted belief not only in his gospel but in the folk to whom he will bring it.

In the south of London under the shadow of the Crystal palace is the church of St. Aubyn's. There for 21 years Dr. Shergold, who has many friends in America, carried on his memorable ministry. To him Dr. Thomas Yates has succeeded, coming from Bournemouth, where for seven years he was the colleague of Dr. J. D. Jones. Dr. Yates is no stranger to London; he spent 21 years in Allen street, Kensington, and his gifts as a preacher are well known and esteemed in all the Congregational churches. In the south of London as in the north we can welcome heartily the beginning of this new pastorate.

* * *

And So Forth

There is to be held at Friends' house from March 14 to 17 an exhibition of the best modern pictures of Jesus Christ. The Council of Christian education has undertaken the task of collecting such pictures.

Charles Dickens left a short life of our Lord. This has never been published. In the will of Sir Henry Fielding Dickens he has left his family free to publish it if they choose. It is believed that it will shortly be published. There are said to be thirteen chapters in the book which the author called "The Children's 'New Testament.'"

The report of the committee which has inquired into the proposals for the sterilization of the unfit is now issued. The committee are in no doubt that of the children born of defective parents 25 per cent die and 40 per cent of the remainder are subnormal. They are against any proposals for compulsory sterilization but with certain safeguards they propose the permission of voluntary sterilization to mental defectives and others. There is likely to be a strong opposition to these proposals, especially from the Catholic church.

EDWARD SHILLITO.

Siam Celebrates New Constitution

Anniversary of Adoption Made Festival of Public Rejoicing—King Opens Session of National Assembly

(Correspondence from Siam)

BANGKOK, Jan. 5.—The first anniversary of the promulgation of Siam's constitution was marked by a five-day celebration of which the high point was the opening of the first people's assembly chosen according to the constitutional procedure. The year has seen one change of government brought about by force of arms and a later thwarted attempt of another group to do the same thing—the recent uprising led by Prince Bovaradej. Martial law was proclaimed in Bangkok in mid-October and was not lifted until Nov. 22. Yet less than three weeks later the government fostered one of the greatest public celebrations since the coronation of the present king.

The city was very gay with thousands of flags and beautiful electrical displays at night. Everywhere the symbol of the constitution was featured—a double golden bowl across the top of which lies the folded document. In the public gardens and in the great open space before the grand palace many forms of amusement were provided, such as moving pictures, Siamese plays, boxing, dancing, badminton, and the like. The streets were lined with hundreds of booths where food and trinkets of all kinds could be purchased, and the whole resembled a great county fair; but it was far more picturesque than anything that America produces.

* * *

Organize New Assembly

For some months King Prajadhipok had been absent from the capital, but he returned from southern Siam to open the new assembly. The assembly organized for business a few days later and chose for its chairman Chao Phya Dharmasakti Montri who has been minister of public instruction since the first coup d'etat in June, 1932. Colonel Phya Bahol, premier during the past six months, announced that his government would resign now that the assembly has been fully organized. However, the king has asked him to continue and he has formed a new state council in which he himself holds two of the portfolios for the time being—public instruction and interior affairs. Luang Pradit, who has been the target of much criticism because of his interest in socialism has refused to take a post until he can be cleared of charges of spreading communistic doctrine.

* * *

Fellowship Once A Year

The lord bishop of Singapore, Rev. Basil Coleby Roberts, was in Bangkok recently and preached at Christ church besides visiting the institutions conducted by the S.P.G. mission. In an informal address at a reception in his honor his lordship emphasized the necessity of providing worship for the indigenous elements of the Church of England in their own language. In Singapore one day a year is set aside at the cathedral

when all the groups worship together—English, Chinese and Tamil—each having hymns and lessons in its own language with communion administered by pastors of its own nationality. In a part of the world where white supremacy is jealously guarded by many, such a service is a real achievement.

* * *

Christmas Carols For Buddhists

The Christmas season has been made noteworthy by international cooperation. For the first time since the war a large company of Germans attended Christ church where the Church of England service is used, and sang two carols in the German language. The Danes also use this church for a Christmas service in their language, while the English and Americans join with Siamese and Chinese in many churches and schools. The Y.M.C.A. sponsored a program in which university and secondary school students took part. A noteworthy feature was the singing of carols by a glee club of twenty voices. Carol singing is one of the outstanding events of the Christmas celebration in Bangkok. From early Christmas eve until sunrise groups of Siamese young men drive about Bangkok singing for Christian and Buddhist alike, and everywhere they are cordially received.

EDWARD MOWBRAY TATE.

The New Films

These summaries and evaluations are supplied by The National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Jimmy and Sally

(James Dunn, Claire Trevor) (Fox) Feeble mixture of farce, comedy and melodrama. Hero is noisy, smart-aleck publicity man whose brazen manner and sensational methods bring disaster. Worthy heroine finally pounds some sense into him and he redeems himself in time to win her back from rival suitor.

For A: Mediocre. For Y: Passable. For C: No interest.

King for a Night

(Chester Morris, Helen Twelvetrees) (Univ) Tough, lawless, painfully conceited son of feeble minister rises to prize-fight glory. His sister becomes mistress to fight-manager to "help brother," but finally has to shoot manager and brother goes heroically to electric chair to top off the cheap, depressing stuff.

For A: Crude. For Y: By no means. For C: No.

Madame Spy

(Fay Wray, Nils Asther) (Univ) Another complex war-spy story made by formula, with regulation ingredients of secret codes, dark corners, stealthy steps, and whole atmosphere very thick with intrigue and peril. Russian spy, married to German officer, is stalked by tragedy but achieves usual happy ending.

For A: Hardly. For Y.: Good of kind. For C: Exciting.

Man of Two Worlds

(Francis Lederer) (RKO) Highly artificial concoction, bringing primitive but alert Eskimo from north Greenland to London. His struggles to acquire language and ways of civilization give many interesting moments, through Lederer's expert acting, relieving greatly general monotony of subject.

For A: Fair. For Y: Fair. For C: Fair.

Nana

(Anna Sten, Richard Bennett, Lionel Atwill) (U.A.) Notable screening of Zola's novel of career of beautiful wanton, from gutter to social and artistic heights in Paris seventy years ago, and finally back to suicide. Splendidly set, acted, directed and photographed. Marks Anna Sten as outstanding screen actress.

For A: Excellent. For Y: By no means. For C: No.

Queen Christina

(Greta Garbo, Lewis Stone, John Gilbert) (MGM) Splendidly produced, regal throughout, with fine supporting cast, this nearly historical picture of 17th century Sweden gives Garbo her finest role to date as the lonely, iron-willed, human queen. Elaborate love episode, sensational and strong, not for youth.

For A: Excellent. For Y: Decidedly not. For C: No.

This Side of Heaven

(Lionel Barrymore, Fay Bainter) (MGM) Thoroughly wholesome, realistic, sentimental story of happy family and comical maid, suddenly disrupted by crooked embezzlement charge against father. The critical situation brings out the best in all concerned and the human little picture earns its happy ending convincingly.

For A: Pleasant. For Y: Entertaining. For C: Good.

Best Recent Films for the Family:

Little Women
Christopher Bean
Alice in Wonderland
Mr. Skitch
Midshipman Jack
Sons of the Desert

Films of Special Interest for Adults:

Private Life of Henry VIII
Cradle Song
Thunder Over Mexico
Counselor at Law
If I Were Free
Gallant Lady

BOOKS RECEIVED

Sermon Outlines on the Cross of Christ, by C. C. Crawford. McQuiddy Printing Company, Nashville, Tenn.

Sermons on the Ten Commandments, by Ervine Inglis. Vine Woman's Association, 530 N. 25th St., Lincoln, Neb.

The Four Gospels according to the Eastern Version, translated from the Aramaic, by George M. Lamsa. A. J. Holman Co., $2.50.

Should We Turn to Silver? by Herbert M. Bratter. University of Chicago Press, 25 cents.

For Times Out of Joint, by Charles Lyon Seasholes. Judson Press, $1.00.

The Royal Banners, by Bernard Clements. Longmans, $1.50.

Watchers by the Cross, Thoughts on the Seven Last Words, by Peter Green. Longmans, $1.50.

A Philosophy for Liberalism, by Bruce W. Brotherston. Beacon Press, $2.00.

Alcohol: Its Effects on Man, by Haven Emerson. Appleton-Century Co., $1.00.

The Catholic Revival and the Kingdom of God, addresses at the Sixth Catholic Congress of the Episcopal Church, October, 1933. Morehouse, 75 cents.

Frost in May, by Antonia White. Viking, $2.50.

The Single Woman, a Medical Study in Sex Education, by Robert Latou Dickinson and Lura Beam. Reynal & Hitchcock, 386 Fourth Ave., New York, $5.00.

Old Testament Life and Literature, by I. G. Matthews. Macmillan, $1.75.

Soldiers What Next! by Katherine Mayo. Houghton Mifflin Company, $3.50.

The Making of the Modern Jew, by Milton Steinberg. $2.50.

The American Adventure, by M. J. Bonn. John Day, $2.50.

The Message of the Parables, by J. F. McFadyen. Funk & Wagnalls, $2.00.

Two-Minute Stories

By Carl S. Patton

"The author has a happy faculty of making an ordinary incident interesting to boys and girls. They like the stories and come back for more." *The Journal of Religion.* $1.25

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See next week's Christian Century!

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*Watch for the April issue of *Harpers Magazine* which will publish a popular account of Torrey's thesis.

JOHN R. MOTT

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